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Notes.

American Professor Robertson of Louisville writes encouragingly of the Seventy-Five-Million Campaign of the Southern Baptists from the point of view of the new wealth in the Southwest. The development of oil properties in Texas and Oklahoma is making many Baptists rich and the new campaign, he thinks, has come in the nick of time "to save these new Baptist millionaires before gold tightens its grip upon the soul." One Texas man has already given a million dollars to the campaign and another has agreed to give all the profits of his vast business for the next five years to the Seventy-Five-Million Fund.

"The shell of hardshellism," he says referring to the indifference to missions in certain quarters among Southern Baptists, "has been hard to burst but it begins to look as if the cracking process had begun."

St. Barnabas Home in Pittsburgh has entered its new quarters, a stately $250,000 building equipped to accommodate about one hundred and fifty patients. The sole requirements for admission are an incurable disease and absolute poverty, and no distinction is made of race or creed or color. This enterprise, worthily named after the Son of Consolation, was begun in a small way in a slum district of Pittsburgh by Mr. G. P. Hance, who sought to care in a Christian way for men and boys who were incurably afflicted. It is carried on by a group of men living under rules of poverty and celibacy and has a large circle of friends back of it.

The Best Evidence of our Lord's Superhumanity is the fact that so many through the Christian ages have been able to say of Christ what the Apostle John said of him referring to the days of His flesh, "which we have heard, which we have seen with our eyes, which we have looked upon." Mr. James Hickson who has been holding a healing mission in our cities told his hearers at St. James Church, Philadelphia: "I have seen Christ. I have heard His voice."

Mr. Nathan Straus, the philanthropist of New York, we are told by the press, has intimated that he has now one ambition,—to return to Palestine and there be elected mayor of Jerusalem. Where could the Holy City find a better one? It will be recalled that another Jewish Nathan, Signor Ernesto Nathan, was some years ago Mayor of Rome.

Dr. Pirazzini, of the Bible Institute in New York, Cautions Americans against accepting the stories of Italian misdeeds which appear in the press, affirming that they originate from a clerical hatred of the Italian Government. He points out in *L Era Nuova* that the worst calumniator of the Italian army during the Italian-Turkish War, who charged Italian troops with torturing Arabs and so forth, was a Catholic Irishman, the correspondent Francis MacCullagh and that the stories of alleged massacres by Italians in Fiume, which were without any basis in truth, came from the pen of one of MacCullagh's co-religionists, Mr. Thomas S. Ryan, characterized as a "neutral American eyewitness," etc. Dr. Pirazzini describes his unavailing attempts to correct these slanders in the American press. Conclusions from such incidents are obvious enough.

The First Church of Christ, Scientist, New York City, has bought the site and building of St. Bartholomew's Church on Madison Avenue for $1,425,000 and are planning to put up a twenty-two-story church building.

The Visit of an Abyssinian Mission to the United States bearing a gift of $5000 to the Red Cross Society constitutes little less than an open invitation to the Christians of this land to enter into relations with the backward Christianity of Abyssinia. Duke Nado, the Mission's spokesman, stated very significantly that the Red Cross work was dear to the hearts of both Emperor and Empress as being peculiarly in accord with the teachings of Christ.

"In our country we particularly look toward America as the great guardian of the finest elements of civilization and we have come to your country to take back with us a knowledge of America and of Americans to stimulate and encourage our own people."

The Chinese Have no Jurisdiction over Americans settling in China because of the extraterritorial laws and hence are comparatively helpless to deal with the projected invasion of German-American brewers. But these same extraterritorial laws give to the Government at Washington the powers lacking to that in Peking and they should be used mercilessly to nip in the bud this ugly plan of brewerdom. A bill has just been introduced into Congress by Mr. Randall of California, forbidding American citizens from engaging in drink manufacture abroad and we have no question that this legislation will be adopted.

Dr. Mitchell of the Metropolitan Memorial Church, Washington, protests against current misrepresentations of those who hold as he does to "the pre-kingdom coming of Christ." He believes that "the world lying in the wicked one" is as bad as ever and who would deny it after what has and is happening in Continental Europe.

"The crime of this day as of all days is the rejection of Christ. He is rejected by organized labor. The revolutionary forces under the name of Socialism refuse Him a place. He is rejected by the governments of men. The drift in the educational world is to put Him outside."

Dr. Dawson refutes the common assertion that belief in the pre-kingdom coming lames missionary effort.

"Every missionary in the China Inland Mission and in the African Inland Mission, together with a very large number of other missionaries, stand for this teaching. There can be no greater missionary incentive than the hope of completing the body of Christ."

One of the Recommendations of the Joint Commission of the Northern and Southern Baptists is an active participation by Baptists of the South in negro education. The reporter is a Southerner, Dr. J. B. Gambrell, who regretfully states that "we have left that most important function to the state, to other religious bodies and to Northern Baptists." The report advises equal control and support of the schools for blacks in the South hitherto wholly under Northern direction. This proposal, if carried out, will prove a matter of capital importance in creating sympathy between the races in the South since the Baptists—black and white—constitute the largest religious block in the Southern States.

The Sales of the Methodist Book Concern in twenty five years have amounted to over $59,000,000. Out of this amount more than $4,000,000 has been distributed for the support of retired ministers, their widows and orphans. The Book Concern was originally started on a borrowed capital of $600.

Chicago Leads the Country in Vacation Schools,—100, in the year past, of all denominations. Of these the Baptists carried on 38, enrolling 6200 boys and girls and over 500 teachers. Six of these Baptist schools have been among Bohemians, two among Hungarians, one among Slovaks, one among Italians, six among Negroes, one German. Aiken Institute held the country's record with 1012 pupils. A writer in the *Standard* recounts the strategic value of these schools in making a Christian impression upon the community.

"It makes people believe in practical Christianity. It adds new scholars to the Sunday school." "They like children there at the church," said one little girl. "No one drives us away. We can play on the lawn. Let us go back to the church."

Back to the church—back to Christ!

"Can anyone estimate what it means to a church for the boys and girls of a community to think of it in that way?"

In a Bohemian school 150 people attended the closing exhibit. Fifty had never been in the church before. Many said: "We will come again because we believe in this church. It is working for the benefit of our children." A Croat who had been very bitter against Christianity remarked:

"The only real Christianity I have seen since I came to America is being done in Brooks House (East Hammond) in the morning Bible School. They make no difference between rich and poor, Catholic or Protestant, clean or dirty. There is where my children are going, for that is the only kind of Christianity worth having."

Dr. Bernard I. Bell has had a large experience with men in the war camps of the Central West. He draws various conclu-

sions from this experience and publishes them in the *Atlantic*. He thinks that, in view of the amazing ignorance of the mass of men concerning the facts of Christianity, there should be in the pulpit "a return to the teaching in concrete definite terms of the essence of Christianity." As to public worship he has found that

"men generally do not like choirs, complicated canticles, elaborate anthems, etc. Though they may do it badly they like to sing their own praises to the Most High."

Certainly congregational singing constitutes a splendid method for imparting Christian instruction through the great hymns and for strengthening the moral life. Dr. Bell refers to the prevalent fashion of criticising the Church. Christians who indulge in this, he thinks, had better turn their criticisms inward. This might sometimes be profitable. Certainly the other pastime rarely is.

A Religious Supplement for the Public Schools. The plan of providing Biblical instruction to children week days after school hours is working out admirably in Gary, Indiana. The enrollment in the Community Church schools is now over 2000 or 35 per cent of the enrollment of the public schools. In fact the children are coming in faster than they can easily be handled so that volunteer helpers have had to be conscripted from the churches. They are very largely of foreign parentage. *The cost involved has been about ten cents per child for the year.* The churches coöperating are Baptist, Christian, Lutheran, Methodist and Presbyterian.

A principal of one school remarks on the change which has come over the child community in the matter of honesty and attributes it chiefly to the religious classes. "It is now perfectly safe to hang wraps in the hall and there is practically no stealing." Many children are buying Bibles for themselves and hymn books. The foreign children tell the Bible stories to their parents at night and sing the songs learned. Naïve are the children's questions. One wants to know if it were right to stop in the middle when saying the Lord's Prayer to think what he was saying or whether he ought to go straight through. Another, if "Give us our daily bread" includes cabbage. An Italian girl of hot Southern temperament explains how the words, "Be ye kind one to another, forgiving one another," had saved her conflicts with others equally fiery.

We notice that the church federation of La Crosse, Wisconsin, is to undertake a day school of religion each morning for two weeks. Eight churches in the central section of the city are coöperating. A public-spirited banker in a Texas town has paid the entire expense of a week day Bible school for school children in which there has been much memorizing, careful keeping of Bible notes, etc. We believe the time is coming when this form of Christian activity will pass from the sporadic to the general.

"Neither Barbarian, Scythian, Bond nor Free: but Christ in All." The Recent Outbreaks of Race Hate in our cities constitute a summons to American Christians to show now more than ever a spirit of race love and courtesy. The writer was in Washington last Christmas Eve and strayed into the large tabernacle near the Union Station. The colored people of the city were giving a free Christmas concert to the public, both white and black. Groups of negro children from various public schools in the city sang Christmas carols with exquisite finish and then a powerful massed choir rendered the choruses from Gounod's "Redemption." The whole thing was so in the spirit of Christ and of Christmas Eve,—such a cordial handing by the blacks of the olive branches to their white fellow citizens. We have often recalled it since the riot in the nation's capital city with its attack on inoffensive blacks and its shaming pictures of fleeing negroes. What can our churches do to counteract this spreading spirit of race antagonism? We suggest two things. First, an occasional exchange of pulpits between black and white pastors. The white churches, we can assure them, will not lose anything in the way of good preaching if they can get Dr. Tindley of Philadelphia, Dr. Walter Brooks of Washington or a number of other colored pastors to preach the Word to them. Secondly, we would suggest that empty down town churches be put at the disposal of the blacks who have

swarmed into our Northern cities in the last few years, either for single services (what an excellent way by joint use of a building to show the public that Christians of all races are one in Christ Jesus), or for the exclusive use of the blacks. This last has been done in Chicago where the old South Park Avenue Church has been turned over to colored Methodists. A consomething *decisive* to end lynch law, race discrimination and the rest of this ugly disfigurement of American life?

A Rumanian Bible Society. This has been organized in a Rumanian Baptist Church in Akron, Ohio. Nearly all of its members are employed in the industries of that im-

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Rumanian Bible Class, Akron, Ohio.

gregation has been organized to use the building which numbers now more than a thousand members and is self-supporting.

Next year is Mayflower Year. But the *Mayflower*, sad to relate, after her voyage of freedom was prostituted to the African slave trade until she was happily sent to the bottom by Spaniards. We are going to celebrate her first voyage. Why not at the same time celebrate the later ones by doing portant manufacturing center. The pastor himself is a worker in the shops of a neighboring city while ministering to his flock on Sundays and week evenings.

Dr. Haven of the American Bible Society has been recently in conference with these sturdy new Americans and new Christians. He describes their meetings for prayer as well filled with an earnest company on their knees. "It was the Third 'Praying'; they

have two 'Prayings' for men and one for women." After the prayer meeting came the meeting of the Bible Society. Most of those present were fresh from the mills and in their work clothes. Their special concern now was to get published a fresh edition off the Rumanian Bible since it was no longer possible to import it as formerly from Rumania. They had actually placed an order for 25,000 Bibles with the American Bible Society and the Society's secretary had come west to confer with them regarding the details. "Through an interpreter I asked and answered questions for an hour concerning the printing, sizes of type, style of paper, style of binding, gilding, lettering, etc." This church Bible Society had subscribed among its members $6000 to cover all the expense of making plates and printing the first edition. "What surprised me was the eagerness with which these men were determined to have the very best in paper and binding that could be produced."

The first edition of five thousand has already been exhausted and a second nearly so and still the demand continues. Mr. Budeau, the secretary of this little Bible Society, is an enthusiastic Christian who is spending his leisure hours after the day's work in making a concordance to the Rumanian Bible.

"They Shall Perish, But Thou Remainest." For those who confuse the present evil age with "the Kingdom," we quote a few sentences from a French writer, M. Paul Caléry. They indicate how far thinking men have traveled from the frame of mind prevalent in the rosy days of Herbert Spencer.

"We civilizations now know that we are mortal. We had heard tell of whole worlds vanished, of empires gone to the bottom with all their engines. . . . . We perceived through the mists of history phantoms and huge ships laden with riches and spiritual things. We could not count them, but their wrecks after all were no concern of ours.

"Elam, Nineveh, Babylon were vague and lovely names and the total ruin of these worlds meant as little to us as their very existence. But England, France and Russia—these also are lovely names. And now *we see that the abyss of history is large enough for everyone. We feel that a civilization is as fragile as a life.*

"Circumstances which would send the works of Baudelaire and Keats to join the works of Menander are no longer in the least inconceivable. They are in all the newspapers. An extraordinary tremor has run through the spiritual marrow of Europe.

"There is the lost illusion of a European culture and *the demonstration of the impotence of knowledge to save anything whatever.* There is science mortally wounded in its moral ambitions and as it were dishonored by its applications. There is idealism victor with difficulty, grievously mutilated; realism deceived, beaten, with crimes and misdeeds heaped upon it. There are the skeptics themselves disconcerted by events so sudden, so violent. The rolling of the ship has been so heavy that at last even the best-hung lamps have been upset."

A Scotch Savant Pleads for Mission Advance. Sir Donald MacAlister, K. C. B., M. D. D. C. L., Vice Chancellor and Principal of the University of Glasgow, spoke at Queen's Hall, London, at the annual Missionary Meeting of the English Presbyterian Church. We summarize from the *Presbyterian Messenger* the salient passages in his speech.

"We are not here, I take it, to defend the cause of Foreign Missions. As Mr. Spurgeon once said of the Bible: 'I would as soon think of defending a lion. What we have to do is to let it loose!' It is the hinderers of the cause that need to be on the defensive. Among them are certain of the wise and prudent, no doubt; but we know that even from the wise and prudent, *vision* is at times withheld by our Father; and His Son, Who sent forth the first missionaries, was actually thankful for it. Youthful faith and enthusiasm thereby got their opportunity!

"Christ's thanksgiving for the revelation of the kingdom to *babes* was in effect the prayer we have so often uttered in these last years,—'God bless the boys who are off to the front.' The order from the Commander-in-chief is 'Go ye into all the nations,' and that means, 'Go *now*.' Advance is the best defensive for churches as for armies. Consolidation is often an ecclesiastical euphemism for retreat. We must ration ourselves here that those out yonder may lack nothing. The life of the Church at home is at stake as the life of the nation was last year and its surest shield is the far-flung fighting-line abroad.

"The Church that ceases to grow peripherally has begun to wither at the heart. The religion that does not strive to gain the whole world is doomed to lose its own soul. Like a forest fire it must go on or go out. Propagation is the law of its being, not merely of its well-being. Consolidation is good, home reunion and reconstruction are good, but a still more excellent way is the way outwards and onwards to the regions beyond. The power at the source is not only measured but reinforced by the vigor of the outflow from the brim. They act and react on one another.

"Islam and Buddhism and Confucianism, like the strong man armed, are growing conscious that a stronger than they is coming upon them to take away the armor wherein they trusted. And the outcome of their foreboding is that they, too, are planning missionary enterprises. They also are becoming aware that aggression is defense. Dare we as Christians ignore the sign?

"And lastly let me remind you that whole regions in Africa, in India and in the Pacific, before the war under the oversight of German missionaries, are now committed to the English-speaking churches. Can we face the possible charge that in deporting the Germans we withdrew Christianity and failed to restore it by efforts of our own?"

Embassies at the Vatican. After the passage in 1870 of the States of the Church to Italian control the key of Vatican foreign policy was their recovery for the Papacy. To attain this it was prepared to stop at nothing. French clericals for a generation intrigued and agitated to bring about a war between France and Italy which should drive the Piedmontese dynasty out of Rome.

"If we confine ourselves to protests," wrote Mgr. Plantier, Bishop of Nîmes, to the French Government, "the Piedmontese will but mock. France shoud speak with hand on sword-hilt. On the field of battle you will best see what can be brought about."

For a generation the vital importance of the Temporal Power was all but a church dogma. It was this fact which drove Italy into alliance with her natural enemies, Austria and Germany. It was this which was really at the root of the whole Dreyfus incident.

But at present the Vatican is laying less stress upon Catholic possession of Rome. It fears the Revolution and knows very well that if the Italian monarchy withdraws from the Eternal City its successor will be, not Papal autocracy, but an anti-clerical Roman Republic. Indeed it is even whispered that the Sinn Fein Republic is really to be a new Avignon, a city of refuge for a Pope fugitive, unable to find safety on the Catholic Continent and embarrassed at the thought of seeking it in Protestant England or Protestant America.

Papal intrigues, therefore, have shifted to another point. The present plan is to obtain recognition of world sovereignty through accredited embassies from all governments. This is the significance of the discussions one notices from time to time in the pubic press concerning the reëstablishment of French diplomatic relations with the Vatican, of the withdrawal of the British envoy, etc.

A Case in Point. To what length the Vatican will go to obtain these testimonies of sovereignty is illustrated by its rupture with Bolivia in 1906. This simon-pure Catholic state had decreed freedom of worship and civil marriage. Pius X in an encyclical to the Bolivian bishops thundered at those who "had the audacity to authorize" religious toleration. . . . .

"Every one will understand how with such laws one injures the church and outrages morality. . . . . *The government of the whole world being intrusted to us we must see to it that none harm the Christian body.* It is as clear as daylight that the government and law concerning the Sacraments belonging only to the Church, laws on marriage can be made by the Church only and not by the Republic."

The answer of the Bolivian Government was immediate and struck at the tenderest spot in Papal anatomy. It recalled its representative at the Vatican. The consequence was a masterly diplomatic retreat. The Papal Secretary of State, Merry del Val, explained that the Holy See had always recognized and defended the rights of the State; acknowledged fully the power of secular authority to legislate in marriage and humbly expressed its hope that the Bolivian Government would reconsider its action relating to diplomatic relations. So did the Papacy walk barefoot to the Boliv-

ian Canossa and accept what it had declared "absolutely unacceptable and impious." The good-natured Bolivians in return gave back to it its diplomatic toy, the manikin representative of a pygmy state.

Who Are These That Fly as a Cloud, and as Doves to Their Windows? An Official Bulletin of the American Zionists, sent out from their headquarters at 55 Fifth Avenue, New York, relates the preparations being made world over for the great exodus to Palestine. As soon as the political status of that country is fairly determined at least a million Jews from Russia will begin their emigration. Business and professional men, farmers and artisans, representatives of every walk of life will go and many groups of young Jews already have started across Europe on foot.

About 20,000 Jews are ready to leave Hungary, including men of scientific and technical training. Distinguished medical men, engineers, railway officials, merchants, manufacturers and farmers are liquidating property in Czecho-Slovakia for transfer to Palestine. The Jews of Bulgaria have just established a Bulgarian Palestine Bank with capital of 10,000,000 *leva,* one half for the purchase of land in Palestine, the rest for commercial purposes connected with Zion. Great numbers of university students are going from Germany. An immense exodus from Galicia, Bukowina, Transylvania and Poland is in sight. Five thousand families in Warsaw alone registered for the migration before April 4 last. The ghettos everywhere are in commotion. Even those lands with small Jewish population, such as Central America, Mexico, Brazil, Chile, Egypt and Venezuela, will send their contingents to the homeward swarming.

The promise of the land to Abraham was made according to the chronology of the Authorized Version (Gen. xiii.) in 1920 B. C. Is it not a strange coincidence that the fulfillment of this promise bids fair to take place in 1920 A. D.?

Christian Movements Outside the Church. An essay with this title in the "Christian Movement in the Japanese Empire" for 1919 gives much interesting information. The writers affirm that there are scores of thousands in Japan who are unconnected with churches, but who yet are guided by the spirit of Jesus in their daily life. Many of these semi-Christians are Tolstoians. The complete works of Tolstoi are published in a popular edition and are among the "best sellers." There is a magazine, *Tolstoi Kenkyu,* devoted to the interpretation of the Russian thinker, Tolstoi clubs are common in student communities, Tolstoi's "Resurrection" has appeared everywhere in the movies and

"has exerted an unquestioned influence for good among wide classes of society. . . . The Prayer of God of the heroine Katuscha, sung by thousands in Japan, is part of the story of Nebdorf's repentance and experience of Christ's Resurrection."

Suicide among students has been common in the past. Following the young philosopher, Fujimura Misao, who leaped to death over the Kegon Waterfall, 370 young men in five years sought death in the same place. But there is also another current in Japanese student life. Kawano Chofu is a writer who died in his twenty-fifth year, but not before he had made effective contribution to the higher ideals of life. When a boy he bought a penny Testament but did not read it until his student days at Waseda University. There he became greatly impressed with the personality of Christ and with the Sermon on the Mount. He never joined a Christian Church, nor indeed ever entered one, but by his book, "Go Go no Haru," "The Spring of Five Times Five," profoundly moved the student world of Japan. This was sold by the tens of thousands. He tells how the little five-*sen* Testament had been a blessing to him through all his student days and eulogized its power.

Another writer, Professor T. Ryoshen of the same Waseda University, was at one time a member of a Kobe Church but had fallen away until in a period of sickness he had a new vision of God. The story of this he gives in an essay entitled "The Experience of Seeing God." This book is said to "mark an epoch in the development of religious thought in the Empire." It was followed by two other works, of a similar character, "Memoirs in Bed" and "Looking Back to the Light," which have explained the meaning of faith to multitudes.

Other Similar Currents. There seems to be a Christian ferment in Japanese Buddhism which our writers think of as almost a rebirth. The leader of this tendency is Akigarasu, who eight years ago came forward with the teaching of salvation by faith as opposed to works. The approach to Christian doctrine is very close. Ito Choshin, another Neo-Buddhist leader, teaches nonresistance, love of enemies and salvation by faith with a frank assimilation of Christianity. Idolatry is abandoned by both these. The movement learns from Christianity and is in no sense antagonistic to it.

"It involves a close approach on the part of hundreds of Buddhist scholars to the sources of the Christian movement. Out of such an open-minded attitude came Ryoun Kamegae, a scion of a noted Buddhist family, himself preparing for the priesthood. His own investigation of Christianity brought him clearly out from the old faith to a full acceptance of Christ and a life work in the Christian ministry."

The Village Movement of Kyushiu is promoted by artists, writers, philosophers and religionists who settle apart from the world to live the life of the spirit, hoping by this method to change society for the better. This group of idealists have taken the Lord's Prayer as their motto.

There is also an increasing belletristic literature which is essentially Christian. Examples of this are Mr. Arishima's "Cain and his Descent," which has been very widely read; Tokutomi Rokwa's "New Spring," which passed through 104 editions in less than a year and which is the record of profoundly Christian experiences. Two prize novels which have been running in the important Osaka newspaper, the *Asahi Shimbun,* and which have been read by great numbers of every class, were both the works of Christian writers,—the one dealing with the power of Christian love, the other with the victory of the prayer life in temptation.

Armenian Relief. It ought to be instructive to a man like Mr. Upton Sinclair who looks upon the Christian churches as nests of sharpers and grafters to compare two flights from America Europe-ward which have taken place recently. The first was of socialist agitators, soap-box orators, Jewish revolutionists. They went from New York and landed in Petrograd and they have made of that city a cemetery. They are of Mr. Sinclair's house of faith and have proved themselves harpies of a thorough breed.

The other band has gone to Asia Minor in answer to an emergency call for sixty relief workers. Here are some of the names. Dr. Lorrin Shepard, son of the famous Dr. F. D. Shepard of Aintab, who died in 1915. Trained in Yale and the Presbyterian Hospital, New York, he goes to take up the merciful work his dying father left; Miss Macie Knapp, six years superintendent of Overlook Hospital, Summit, N. J.; Miss Ethel Kent, superintendent of nurses in the same hospital; Mrs. Emily Block, headworker in the Syrian Mission, Boston; Dr. Graff of Wellesley College and the Women's Medical College, Baltimore; Amos Eash, for 14 years Mission superintendent of the Mennonite Board of Charities; Mr. George Patterson, superintendent of five schools for industrial training and educational worker in Porto Rico; Mr. John Warye, principal of an agricultural high school; Miss Katherine Fletcher of Smith College, reconstruction aide in the U. S. Hospital, Rahway, N. J. We forbear extending the list. They and their colleagues are practically all children of the Church.

Bolshevik rule has filled Russia with famine. These Christian emissaries are on the way to abate famine. The last bulletin of the Relief Committee says:

"A man walking through Erivan streets the other day seemed to be carrying a sack; upon examination it was found to contain the body of a freshly killed man which the bearer was carrying home to eat. In another family the cook was found roasting half the body of a baby. Children are seen cracking human bones to suck the marrow."

"The wonderful fertile fields are all plowed by the survivors of the massacres, but there is no grain to sow. The Tartars and Turks have carefully taken away all seed grain so as to make it impossible for the Armenians to have a harvest this year."

The Moslem is as stony-hearted as the atheists of Bolshevism.

Some Things Being Done. Mr. Ayer is running an industrial plant with 8000 employees; Mr. Meeks has 6000 workers in his care, and a number of orphanages in neighboring towns and vil-

lages. There are 28 orphanages in Erivan, and 6 hospitals under the care of the Committee's representatives. Etchmiadzin has nearly 5000 orphans in its charge, and two hospitals with 300 beds. In Ashdarag there are 11 orphanages, and 1000 employees in a weaving factory. The extemporized weaving industry of Erivan has sold 8000 uniforms to the army; that at Etchmiadzin employs 2200 persons. The Erivan industry has made possible the keeping of 7000 orphans. At Tiflis 40,000 people are receiving bread daily. In Sivas there are 1100 in the orphanage. "We are running a gristmill and baking bread for 1500 people who are at work on road making, waterpipe laying, carpentering, tailoring, etc. At Aintab hundreds of people have been given employment and the atmosphere of despair of former days is changing to one of hope. Dr. Clarence Ussher, the hero of the siege of Van in 1915, is on the field again for a hospital with nearly a thousand beds, under the shadow of Ararat. Mr. Bayard Dodge, the son of Mr. Cleveland H. Dodge, has found in 389 Syrian villages, 4364 orphans and 9688 half orphans. An Orphan City is to be organized for rearing 5000 of these, training them as farmers, artisans, etc. The reconstruction work is rapidly getting under way but it will require Christian self-denial on this side of the water for a long time to come to keep it agoing.

Brief Notes From Abroad. **Mr. Herman Newark, a Hebrew Christian** business man in Kobe, Japan, makes this pregnant observation:

"When I lived in Japan and was still without Christ, I met a missionary while on a business errand. When I told him I was a Jew he replied that he loved the Jews and their history, and invited me to his home to talk with him about my people. This was the first time in my life I had heard a Gentile speak a good word for or of the Jews, and it touched my heart. During these four months in America I have come to the conclusion that Gentile Christians generally are missing the opportunity of their lives. They ought to leave no stone unturned to show their love to their Jewish friends, neighbors, acquaintances and business associates. The Jews think Christianity is a religion of hatred toward Israel. Show them that true Christianity breeds love. That is the Christ way."

Maxim Gorky Has Discovered that New Men Are Needed to Make a New Society, and that even more potent than the influence of environment is the power of a rebirth. He is quoted in the *New York Tribune* as saying:

"What alarms me most is the fact that the revolution does not bring with it any sign of spiritual regeneration among men. It does not seem to be making men more honest. It is not lifting their self-esteem nor the moral value of their labor. At least one does not notice among the masses that the revolution has lifted or quickened their social conscience. Human life is appraised just as cheaply as it was before. The habits of the old *régime* are not disappearing. The new authorities are just as brutal as the old ones were and, in the bargain, its manners are worse. The new officials permit themselves to be bribed just as easily and they send men to prison in herds as the old did. Physical force has merely been transferred. But this does not in any way help the growth of new spiritual forces among us. The rectification of wrong can come only through the development of our spiritual forces."

At the Keswick Convention of the summer of 1919, Bishop Moule recounted his own personal experiences and summed up the results of the Keswick Movement.

"Here all these four and forty years Christians innumerable have found themselves and have been found of their Lord. This twofold finding, exactly in proportion to its truth and depth on both sides, has sent them back into life (for one result) meek and lowly in heart. They have not left Keswick to disgrace its name by advertising themselves as holy. They have so seen Christ as to grasp in Him the certainty that they need every moment the shelter of His atoning Cross; that *in the light of the eternal holiness their very tears want washing.*"

The Hungarian Bolshevik Minister of Education is a Jew by the name of Varga. Here is one of his official pronouncements.

"There is only one true religion, that of devotion to the people and by the people, I mean the proletariat. To go through life with the idea that the salvation of the soul is one's chief concern is undignified, and no self-respecting Magyar will make a wreck of his life by heeding these clerical chimeras. A man is saved by devotion to his fellows and not by professions of belief in illusions promoted by priestly cunning. There is no life but the present one. This world and the things in it belong to the worker, and we are fools if we do not get all we can out of it for profit and pleasure."

The Waldensian Churches of Italy are very accurately described in *Les Nouvelles Religieuses,* a Catholic publication of Paris. "The most cultivated Italian families apply to its pastors for servants because of the reputation these have for honesty, industry, and courtesy. The royal family though Catholic intrusts its little ones to the care of Protestant nurses and governesses. All doors open to Protestants. One finds them even in the Italian Cabinet (the allusion is to Baron Sonnino). Many of them have been in late years knighted. No synod or conference meets without sending telegrams of salutation to the King and the President of the Council and these are warmly returned. They penetrate everywhere,—into the universities as well as the lower schools. They are especially active in all charitable works. To them is chiefly due that the number of Protestants in Italy has quadrupled in the last decade."

The Four Chief Cities of Siberia, Vladivostok, Irkutsk, Tomsk and Omsk, are to have permanent Y. M. C. A. centers and pioneering is planned in Habarovsk, Novo-Nicolævesk, Ekaterinburg and Chelybinsk. The Vladivostok Association has a good building and 1100 members, of whom 350 are boys.

During the Influenza Epidemic at Sao Paulo, Brazil, the evangelical Pastors' Association organized a Christian Association of Public Relief with headquarters at the Y. M. C. A. They raised $12,981 for expenses and established twenty Postos Medicos, or points where the public could seek medical treatment. A temporary hospital in buildings of the (Presbyterian) Mackenzie College cared for 355 patients. By actual count 85,881 portions of soup, broth and milk were served during the month of November in three soup kitchens.

Argentine Was Chosen by the Great Jewish Banker and Balkan Railway Builder, Baron de Hirsch, as the future home of Israel, and millions were sunk by him in that land in Jewish colonies. But in present-day Argentine there are 65 *Zionist* societies. Evidently the Promised Land is not in South America, none the more so just now when the Argentine Government itself is organizing anti-Jewish outbreaks in reply to Jewish revolutionary intrigues.

"Hail, the Conquering Hero Comes" of Handel's "Judas Maccabæus,"—the song which welcomes the Jewish patriots back to Jerusalem, is a traditional folk-song of Palestine and is even now sung about the Sea of Gailee.

German Methodism in Germany has 900 trained nurses in its hospitals and charitable institutions.

The Soviet of Tamboff, according to European exchanges, has voted to erect a monument to the honor of Judas Iscariot. We judge that this is but one more expression of Jewish hatred of Christ.

Professor Hergaard of Copenhagen has been one of the leaders of Danish atheism. *La Semaine Religieuse* prints an extract from a recent work by him.

"It is with a sentiment of profound melancholy that I remember the days in which I began to write this book. I was far away then from the cares which fate had in store for me. Since then the sorrows of life have overwhelmed my soul, and ruined the foundation on which I thought to build. I believed to have found in science a safe refuge against all the eventualities of life. This illusion has been dissipated. When the tempests came, the bands of science broke like weak threads. Then I sought the aid which so many men before have experienced. I found peace in faith in God. I have not renounced science by any means, but have assigned it another place in my life. When all hope is quenched in the soul there is but one point to anchor to, the simple and living faith of the Christian. Of this I am firmly convinced."

The British Bible Society Depot at Buenos Aires reports the unusual incident of an application from a Jesuit college in the suburbs of that city for a grant of 50 Greek Testaments, Nestle's edition, and 50 Hebrew Old Testaments for the students of the college.

The Montague-Chelmsford Report, one of the most important documents of British officialism in India, says:

"It is difficult to overestimate the devoted and creative work which missionary money and enterprise are doing in the fields of education, morals and sanitation."

Mr. Rorke, an English Presbyterian minister, was present at the Notting Hill Synagogue on the late Day of Fasting

and Prayer because of anti-Jewish persecutions in Poland. "When the prayer for the Dead was recited, the whole body of the people seemed to break out into weeping." After a sermon by the Jewish preacher he was asked to say a few words. (How this reminds one of the experiences of Paul in Jewish synagogues of Asia Minor!) He complied, expressing his abhorrence at the barbarisms of Eastern Europe.

"I reminded them that this was part of their appointed discipline until God's purposes with them were fulfilled, and that God had great plans for them which even they only dimly realized.

"Why was it that through the centuries they had often been cast down and yet never had been destroyed, and that to-day they were more numerous than ever, and were distinct among all peoples? Was it not that, when they realized their vocation, they might be a blessing?

"I spoke further of God's pity and compassion as shown in the Psalms, and the prophets and that this was but the darkness before the dawn of a glorious day for which they should prepare themselves by prayer, courage and hope.

"When I finished, the assembly broke out into repeated cheering which took me quite aback, and many Jews gripped me by the hand and thanked God for the message through me."

THE MISSION FIELD.

NOTE.—The editors of the RECORD OF CHRISTIAN WORK would be grateful for any reports or publications issued in any Mission Field which would give to this department a larger range and greater interest.

More About Newspaper Evangelism. Mr. Pieters of Oita, Japan, has demonstrated the utility of this method up to the hilt,—practically by successful operation and now theoretically in a masterly statement. In his pamphlet before us he explains its superiority to the conventional tract distribution. This even on the score of expense! The Christian Literature Society, for example, publishes a leaflet by Mr. Kanamori for *Yen* 2.50 per thousand. Insertion of this tract in three local newspapers with a combined circulation of 40,000 copies would cost *Yen* 56.16. Forty thousand copies of the tract would amount to *Yen* 100. The balance in favor of the newspaper method would therefore be *Yen* 43.84. But the newspaper not only provides paper and the printing of the tract but its free distribution. This is not an additional charge, while the distribution of 40,000 tracts would entail a cost of at least *Yen* 160. The total margin, therefore, in favor of the newspaper method is *Yen* 203.84.

Now newspapers are delivered to a selected class of people who both can and do read. The indiscriminate distribution of tracts means a waste probably of one half, since they fall into the hands of those who do not read. This increases the disparity in expense. In fact, Mr. Pieters estimates that the cost of newspaper advertising, compared with the effective mass distribution of tracts, is not much more than one tenth.

The men are at hand to carry on a systematic campaign through the press. Mr. Kanamori, Colonel Yamamuro, Mr. Mitani, Mr. Kugimiya and others know how to write so as to bring the Gospel within the comprehension of all. What they write is simple, interesting and stirring. Their message is thoroughly Scriptural, the real old-fashioned Gospel of Salvation through the blood of Christ. The newspapers are ready to welcome such a work, and there are Christian Japanese who are fully at home in the advertising business. Others like Mr. Kobayashi are themselves among the largest advertisers in the country. Their advice and assistance will prevent foolish and unbusinesslike expenditure.

How the Method Has Worked. In short, then, all that is needed is adequate finance. An expenditure of $250,000 a year by the joint missionary organizations would in twenty years bring the Gospel into every corner of the Japanese Empire. A prefecture in Japan has the population of a smaller American state. That of Oita, which Mr. Pieters has covered, reaches 900,000. There is not a hamlet of twenty houses in this prefecture in which at least someone does not know the general facts and truths necessary to faith.

"One Episcopal worker whose duties take him over large parts of Oita prefecture several times a year declares that he has no words to describe what this work has done, both in arousing interest among non-

Christians and in nourishing the faith of scattered Christians. A Reformed pastor of over ten years' experience in the prefecture declares the change beyond imagining."

Mr. Pieters has devised an ingenious and practical system of follow-up work,—the loan of books, the placing of evangelical publications, the introduction to missionaries, the keeping of a card catalogue of those interested. He has organized an Association for the Promotion of Newspaper Evangelism to develop this method in Japan and elsewhere. The idea is being taken up in other fields,—by the China Continuation Committee, by Mr. MacLeod in Formosa, Dr. Zwemer in Egypt, and by several other missionaries in Japan. Mr. Pieters attempted to confine his work at first to Oita prefecture, but soon responses to his articles and requests for further instruction began coming in from remote parts of Japan, from Korea, Manchuria, Formosa, Siberia and China. Men of influence are reached. The postmaster of a rural community wrote Mr. Pieters: "I wish to congratulate you on the class of men in this neighborhood who are asking for your literature. They are largely sons of property holders, the men who will control public opinion here in a few years." But men of little influence, too, are interested. An entry in Mr. Pieters' books under the name of Takahashi Masakichi, 1915, reads: "Am engaged in deep-sea fishery and have no time to study Christianity." Four years later came a letter addressed to "The Christian Church in Oita, Where They Give Away Tracts."

"I am a very ignorant man but I believe in the Living God. In 1916, you sent some tracts to a man named Takahashi Masakichi (the Japanese Simon Peter who said 'I go afishing'). I read them but being a Buddhist I disliked them. Still my attention was arrested by the following statement, 'A living dog is better than a dead lion.' When I thought I would like to become a believer I went to Kobe and there lived a dissolute life. The seed sowed in my heart germinated last year on January 20th. Since that time I have lived the blessed life. . . . ."

Touring in Telugu Land. . . . . Mr. Baker of the American Baptist Mission in India has a body of twelve native preachers selected for character, hardihood and skill in preaching, with whom he moves about from village to village in the Madras presidency. They walk long distances, sleep in most uncomfortable places and spend long hours at high tension. The salary is low but such is the esteem in which they are held that men in other occupations have abandoned good incomes to attach themselves to this preaching order.

In 1918 this band pitched camp in 31 different centers, visiting 194 villages, and in addition made four long tours averaging ninety miles each.

"Some one or other of the twelve visited at least three times every one of our 237 Christian villages comprising 317 Christian hamlets, and inspected the work of nearly 400 teachers, preachers and Bible women besides visiting about as many caste hamlets and preaching to thousands of caste people."

In addition to their primary education they have had four years in the Ramapatam Bible School. Their illustrations come from the Bible and from common life. Thus:

"The house-fly differs wholly from the honey bee. The one frequents filthy places, the other loves the fragrance of rose and jasmine; the one take for its food decayed life, the other the sap from life's bloom; the one eats and dies, the other lays up store for others. Those whose natures are unchanged are like the fly; those that are reborn become in nature like the honey bee.

"Those who refuse to bear burdens or groan under them are asked to notice how a woman feels under the weight of a single water-pot, and on the other hand how easily and unconsciously a little fish swimming far under the surface of the sea bears the weight of hundreds of pots of water. The difference in enduring burdens lies not in the size of the burden but in the way it is carried. God makes it easy for the fish, and can make our burdens easy for us.

"The injury of mixing even a little false doctrine in our belief is as when a great bowl of rice is placed before a hungry man. Every kernel is of the finest variety and wholesome. If eaten alone it would satisfy the body perfectly, but a tiny speck of arsenic has fallen into it. Who would say that that made no difference or would not throw away the whole mess?"

The Great Sudra, or Farmer, Caste of India universally expect a Saviour to come in the near future. They believe that

He is now performing penance somewhere in the Himalaya Mountains and that when this is over He will rule for a thousand years, and that under His rule tiger and lamb will feed from one rice bowl. The name they give Him is Veera Bhoga, Wasuntha, Rayudu,—the Great, All-powerful, Joyful One.

This is evidently the Christian hope which has leaked somehow into the life of this caste. Along with it is a distinct breaking away from Brahminism, a constant growth in the number of secret believers which promises a mass movement even larger than that among the outcastes in 1878, because the number of the Sudra population is many times larger than of the outcaste.

"One of the brightest spots in touring the villages with our preachers who are nearly all from the outcastes," writes Mr. Baker, "is that the Sudras take kindly to them and delight in hearing them talk about God. Very often they call them after the meeting and ask them to come to their homes; and then show them every respect, give them their food and return with them to the big grove meetings in the afternoon. Many of our village school-teachers also are helped by the Sudras in food or grain for themselves and families. In return they read and write their letters for them and draft their petitions. The demand has also become great for them to come and read the Bible and tracts, and to pray in their houses for the welfare of their families. In fact the most humble of all the people in India are gradually taking the places in the homes of the middle classes which were once fully taken by the Brahmins.

"There are many very poor and destitute Sudras but as a class they hold the wealth of this section. The high price of grain has made many of them who are farmers very rich. They are a generous, kind and simple people by nature. As Hindus they often give vast sums for the temple service. They support hordes of mendicants, and carry the outcaste community over times of famine and disaster. When this class turns to Christianity in numbers no more foreign money will be necessary for the churches or schools. They could even carry on the evangelism of the Orient. Even among the outcastes who have come over to Christianity, there are gift-lands, the income of which in many places has been directed to Christian schools. When the Sudras come, the income of gift-lands set free for good purposes will be enormous."

The Koran as Witness for Christ. Dr. Wherry of Ludhiana, India, contributes to the *Moslem World* the translation of a recent tract by a Mullah converted to Christianity. Nineteen thousand copies have already been printed and it is in large demand both among Christians and Moslems. Its originality consists in vindicating Christ's unique greatness from the Koran itself. Fourteen reasons are given, of which we reproduce a number.

1. The miraculous manifestations at Christ's birth, the Annunciation by Gabriel and the rest. The Koran mentions these but is silent regarding Mohammed's birth.

2. While the mother of Mohammed is not mentioned, the Koran addresses Mary thus, "To Mary . . . . God hath chosen thee above (all) the women of the worlds."

3. According to the Koran when the enemies of Jesus thought to kill Him, the angels caught Him out of their hands and carried Him to heaven. When the enemies of Mohammed sought to kill him no angel came to his aid, but hiding in a cave he made his escape and fled to Medina.

6. The Koran makes a lengthy statement concerning the exaltation of Jesus in heaven where He has existed in His humanity for two thousand years. This gives Him a place above Mohammed and all mortal prophets or others.

7. The Koran admits that Jesus raised the dead and exercised Divine power; Mohammed never.

8. The Koran declares that Allah is the Creator of all things. But it also says that Christ created birds. But it records no creative power on the part of Mohammed.

9. The Koran declares that Christ healed the blind, gave hearing to the deaf and cleansed leapers. If Mohammed ever performed such miracles let someone prove it from the Koran or else recognize Jesus as greater than Mohammed.

10. The Koran proves all prophets including Mohammed to have been sinners, but in no place is Jesus Christ said to have sinned or to have repented or to have been commanded to repent of sin. Mohammed's sins are mentioned and he was commanded to repent of them.

12. Thirteen hundred years ago Mohammed died and was buried in the ordinary manner and his body has been mingled with the dust; but Christ has been alive for two thousand years in heaven and according to the teaching of Islam He shall again descend for the guidance and instruction

of men. The Koran declares that "the living and the dead are not equal," wherefore Christ is superior to Mohammed.

13. Among the doctrines of Islam is this that in the last times when Dajjal shall appear and lead astray the faithful and the Faith of God be jeopardized, then Christ shall descend from heaven and reëstablish the true faith and all men shall believe on Him. If now Mohammed were the last of the prophets, why should he not have been raised from the dead to do this service? Why should Christ be sent down to do work while the dust of Mohammed remains unaware of all these things?

"The above arguments are so clear that the fact is established that Christ is in every possible way a thousand-fold more exalted than Mohammed. May the merciful Lord heal my Moslem brothers of their bigotry, and enlighten their eyes with the true light! Amen."

Mission Incidents. Dan Crawford gives us the picture of a native African Foreign Missionary Report. Here is stubble which will pass untouched by the revealing fire of 1 Cor. iii. 13.

"The other day, away down our long street leading to the river, I heard a burst of choral singing. What has happened! It is a native lady who is entering the town. Weary and travel-stained, she must go on her feet a month to get to see us, and she is arriving with (what a picture!) her hands full of tiny packets of straw, neatly tied up in bark rope. These are all saved souls she has written down in this African sort of notebook. For each case of professed conversion here you have a neat little straw cut to pattern and for all the world these bundles look like miniature sheaves. She does not see the dramatic neatness of the situation for this, all down the centuries, has been the official notebook of the African, a straw for an item and yet another straw for another item, and so on. As I do my typing I have handed these dwarf sheaves to the elders for counting and you will get the total of souls won by this solitary shining saint in a postscript.

"P. S. The total of this glorious 'bringing in the sheaves' is 660!"

Brief Mission Notes. Tieng Ang Dong, the Heavenly Peace Church, Foochow, was built in faith before a single convert had been won. It now regularly seats 1200 each Sunday. The worshipers consist of students, artisans, farmers, tradesmen, teachers. At the sacramental service hundreds from all the walks of life fill table after table.

Miss Christina Tsai, a woman evangelist of the Presbyterian Church at Nanking, China, is an admirable organizer with a winning personality. She has stirred up the women of the congregations in and near Nanking, to an unheard-of liberality in support of local church work. She is now interesting them in home mission work and a Chinese woman missionary has actually been sent to Hunan under the support of the Presbyterian women of Nanking.

Yellow Journalism in Japan with its persistent vilification of America and England is throwing new obstacles in the way of the missionaries. These latter are denounced as paid agents of the governments, inciters to revolt, etc. The natural consequence is that the broad masses of the people tend to become suspicious and unwilling to give ear to the missionary's teaching, the establishing of new contacts is made increasingly difficult and even old friendships between Japanese and stranger become more or less chilled. Thus a church member of influence in a congregation in Southern Japan recently left the church because he "did not approve what the American missionaries in the East were doing." The following are some of the things which they were charged with doing,—selling opium in China, inciting the Koreans to rebellion, securing concessions through the Y. M. C. A. in Siberia, conducting an anti-Japanese campaign in China.

Dr. Kakechi, Professor in the Imperial University at Tokyo, is the protagonist of a revived Shintoism in Japan and his general point of view suggests that which has wrecked the Occident in the past five years. He is the prophet of Mikadoism as Treitschke of Kaiserism. The Japanese are God's peculiar people, and God himself has especially manifested Himself through the Imperial line. It is by Emperor-worship that we have access to the Supreme Spirit. Shinto is the coming religious system, the future salvation of all men. This faith and its accompanying culture—the culture of Japan—are destined to spread throughout the world and it is the task of people and ruler to press this world propaganda. The Mikado is the prospective spiritual and temporal ruler of the

earth and if his conquest by peaceful means is hindered, resort must be had to force. If this frame of mind were general in Japan one might look for a Japanese *jihad* which would certainly wreck Japan. Let us hope that it is a mere academic eccentricity of the not unusual type—a fall into paradox of a professor who is unable to produce anything at once original and useful.

There is in Korea a Politico-Religious Sect Called The Church of the Heavenly Way, with a membership of a million, which has been in existence since Korea was annexed to Japan. Its motto is "Who waits on God shall wield God's might; Who ne'er forgets All things come right." It is not related in any way to Protestant mission churches but is apparently carrying out plans for independence under the disguise of church forms. The Japanese are naturally furious with its followers.

Home Rule in India Would Have Religious Consequences not dissimilar from those likely to follow Irish Home Rule. Indeed, back of campaign in both lands is no little of the spirit of sectarian hate. The bigots of the Arya Samaj are reported as constantly more abusive. "All through the year," writes an American Methodist missionary, "they have continued to hinder our work and despoil our Christians. Off and on for weeks they stoned the parsonage of the teacher in charge of the Rasra Circuit. Sometimes the stoning continued through the night and windows were broken and doors battered. The educated Hindus (mark, *'the educated'*) are looking forward to Home Rule, and are expecting when it comes to be in a position to dictate to the Mohammedans and Christians. To quote one Brahmin:

" 'Oh, yes, you are lifting the masses; but when we get the power we will put a quietus on all your work.' And another: 'When we get Home Rule the English power will wane and the Christians will be driven out. We will have only one religion,—Hinduism.' Others say: 'As soon as we have Home Rule your work will cease. Those who have become Christians can remain so but we will pass a law forbidding one to change his religion.' "

The Old Moghul Palace at Delhi, the *Kalan Mahal,* or Great Palace, was for the third year used as a Summer School for Methodist native workers' training courses. The friendliness of the British Government to missions has recently been quietly manifested here. The American Methodist Mission desired a tract of seven and a half acres close to the Mutiny Ridge. The Indian Government owned it and the best that they thought possible was a lease. But the Government

"sold it to us at a price so reasonable that it proved the interest it takes in our mission."

At Sonepat the same mission secured ten acres of very desirable land on which to put up a training school for village pastors with similar coöperation of the government. No doubt the British Raj in India is quite willing to have anchors to windward in the shape of loyal Christian communities scattered up and down Hindustan.

Intense Desire for Instruction marks the new Christian communities of the Indian Mass Movement.

"Not long ago," writes one, "as we were returning to camp we were accosted by some Christians who demanded that we come to their village, and when we said it was not possible on account of the lateness of the hour, and the almost impassable road they *seized our horses by the bridle and tried to turn us around.* We could not go that night and have not been there yet. Although we conducted 62 meetings during a 16 days' tour we left many villages with hands outstretched in vain."

The University of Cambridge Mission at Delhi has made an Indian Christian Principal of the Mission College and the English missionaries, all of whom are graduates of Cambridge University, serve under him. A notable disregard of race prejudice this and a noble example to a world steeped in prejudices of race and skin! Further, their chief Mission school with its 800 Hindu and Mohammedan boys and large staff of teachers is now under purely native supervision, save in matters in which English and Indian alike are bound to submit to the Mission Council. The result of this policy has been the creation of an atmosphere of mutual confidence and comradeship among English and Indians.

"A Most Important New Development" is reported by the American Methodist Mission Report. Certain con-

verts of a long-established mission of the Roman Catholic "White Fathers" among the Ouadhia tribe in North Africa have for two years been urging Mr. Blackmore to open work among them, as they were profoundly dissatisfied with Romanism. Their leader Jules Zedam, a blind catechist, for over nine years has been seeking further spiritual enlightenment. Finally, early this year, he was given a trial at Fort National. Nine months' test indicates that he is a rare spirit and of unusual ability as preacher and leader. The others signed a common letter beseeching us to open work and pledging financial support. This has been done and sixteen earnest Kabyle adults taken on probation.

Three Boys Decamped Recently from the Roman Catholic School at Inhambane, Africa, and begged to be taken into the school of the American Methodist Mission. They had traveled four days through burning sands carrying their sleeping mats, etc. When an attempt to force them back into their first school home was made they stated to the official that they had left because they wished to learn and "at the Catholic school they not only did not learn but *had to help make drink* which was sold to the destruction of their people."

New York, Liberia, is a Christian town founded by Mr. Walter Williams of the Methodist Mission some eight years ago. The wide central street is lined with fruit trees in full bearing, the Sabbath is scrupulously kept and both tobacco and liquor are not allowed in the place. The Liberian Government has such confidence in these New York Christians that it has allowed them to retain their arms in the general disarmament and appoints them to preside in the native palaver courts. The Christians of New York have formed a company called The Grand Cess Trading Co., Ld., which is proving a success.

The French Colonial Government in Madagascar Requires a Petition with eighty signatures from each village before permission is given to carry on outstation work there. The Rev. W. Kendall Gale of the London Missionary Society received last year 36 such petitions for forwarding to the government.

The Sunday school of the Fluminense Church in Rio de Janeiro has for its superintendent Mr. Oliveria, the largest boot and shoe manufacturer in Brazil. Mr. Oliveria is also the President of the Brazilian Sunday School Union, and under his leadership its membership has increased from 25,000 to 60,000 in two years. He has lately been in America calling upon Sunday-school architects and inspecting model Sunday-school buildings with the purpose of bringing Brazil up to date in these directions.

EXEGETICAL NOTES.

Who was born not of blood nor of the will of the flesh, nor of the will of man but of God. John i. 13.

This was the reading of the verse until the end of the fourth century. If it is correct it is John's testimony to the virgin birth. Justin Martyr, Augustine, Irenæus, Tertullian and other Fathers support this reading as does the German scholar, Zahn, in our day. The "and" of the following verse seems to imply that verse 13 as well as verse 14 referred to Christ's birth. When the birth of the sons of God is spoken of by the same writer (1 John v. 18) the perfect tense is used. Here in Christ's case we have the aorist.

But blessed are your eyes for they see: and your ears for they hear. Matt. xiii. 16. A certain woman lifted up her voice and said unto him, "Blessed is the womb that bare thee and the paps which thou hast sucked." Luke xi. 27.

A Rabbinic saying concerning the Messiah may be the source of the above exclamations.

"Seven garments there are with which the Holy One, blessed be His name! clothed Himself from the time the world was created to the hour when He will execute punishment on Edom the wicked (*i.e.*, Rome). When He created the world He clothed Himself with glory and splendor (Psalms civ. 1). When He manifested Himself by the Red Sea He clothed Himself with majesty (Ps. xciii. 1). When He gave the law He clothed Himself with

strength (*ibid.*). When He forgives the iniquity of Israel He clothes Himself in white (Dan. vii. 9). When He executes judgment upon the nations of the world He clothes Himself with vengeance (Isa. lix. 17). The sixth garment He shall put on in the hour when the Messias shall be revealed. Then shall He clothe Himself with righteousness (*ibid.*). The seventh garment is when He taketh vengeance on Edom (Rome); then shall He be clothed in red (Isa. lxiii. 2). And the garment with which in the future He will clothe Messiah shall shine forth from one end of the world to the other according to Isaiah lxi. 10. And Israel shall enjoy His light and say:

"Blessed the hour in which Messiah was born. Blessed the womb which bare Him. Blessed the generation which seeth. Blessed the eye which is deemed worthy to behold Him. Because that the opening of His lips is blessing and peace, His speech rest to the soul. And security and rest are in His Word. And on His tongue pardon and forgiveness: His prayer the incense of accepted sacrifice: His entreaty holiness and purity. Blessed are ye Israel! What is reserved for you! Even as it is written in Psalm xxxi. 20."

And the lord said unto the servant, Go out into the highways and hedges and compel them to come in that my house may be filled. Luke xiv. 23.

The parable of the Great Supper refers to two groups,—the one of which represents Israel, the other the needy and afflicted Gentile world outside the Theocracy of Israel. *According to the Talmud there were no hedges ordinarily around the fields of Jews.* This would seem to indicate that the verse quoted above refers to Gentile lands with their great network of hedged fields and Roman highways.

Blindness in part is happened to Israel until the fulness of the Gentiles be come in. And so all Israel shall be saved. Rom. xi. 25.

The following striking passage in the Book of Esdras has to do with the mystery of Israel's fate.

"And so I fasted seven days, mourning and weeping. And after seven days the thoughts of my heart were very grievous and I began to speak words before the Most High saying, 'O Lord, Thou bearest rule of all the woods of the earth and of all the trees. Thereof thou hast chosen Thee one vine. And of all the lands of the world Thou hast chosen Thee one country. And of all the flowers of the world Thou hast chosen Thee one lily. And of all the depths of the sea Thou hast filled Thee one river. And of all builded cities Thou hast hallowed Sion unto Thyself. And of all the fowls that are created Thou hast named Thee one dove. And of all the cattle that are made Thou hast provided Thee one sheep. And among all the peoples Thou hast gotten Thee one, and unto this people whom Thou lovest Thou gavest a law that is approved of all. And now, O God, why hast Thou given this one people over unto many, and dishonored the one root above others and hast scattered Thine only one among many? And they which didst gainsay Thy promises have ridden them down that believed Thy covenants! If Thou dost so much hate Thy people they should be punished with Thine own hands.'

"Then said He unto me, 'Thou are sore troubled in mind for Israel's sake. Lovest Thou that people better than He that made them? For how great a time hath the Most High been longsuffering with them that inhabit the world and not for their sakes but because of the times which He hath before ordained.'"

Jesus saith unto them, "Did ye never read in the Scriptures, 'The stone which the builders rejected the same is become the head of the corner.'"

David Baron explains that this verse commemorates a real transaction at the building of Solomon's Temple.

"A certain stone designed for the head corner stone was rejected by the builders and cast away as useless but as no other stone could supply the place, either by necessity or Divine warning, the once despised stone was sought out and exalted to the position for which it had been destined by the Divine architect. This event to which there are many allusions in the Scriptures is used by the prophets and apostles as typifying the treatment of the Messiah by the Jews at His first and second advents. . . . . Among the ancient Jews the foundation corner stone of their sanctuary on Moriah was regarded as the emblem of moral and spiritual truths. Further, in uniting the two walls of the corner it was taken to foreshadow Him who was to make both Jew and Gentile one in Himself."

THE MAKING OF A GREAT TRADITION.

III. THE EDUCATION OF MOSES: THE DANGER OF RELIGIOUS EXCLUSIVENESS.

Rev. Harris E. Kirk, D. D.

"And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" Exodus iii. 11.

There is sometimes a terrible peril in the glare of the burning bush. One of the most surprising things in the story of Moses is that although he had spiritual receptivity enough to understand the meaning of the vision, he had little or no power of immediately responding to its imperative call to duty. I want to speak about this as an illustration of the danger of religious exclusiveness, a danger that seems to me to threaten the class of people who usually attend conferences of this kind, more than any other class in the Church to-day. And especially I want to concentrate upon an inquiry into the reason why this highly endowed and spiritually sensitive man should have hesitated in the face of a clear and imperative call to service.

Recall for a moment the romantic life of this man. A child of a despised and enslaved people, who by the accident of fortune was brought into the family of the reigning prince of that land; who grew up amid the refinement, luxury and comparative leisure of an Oriental court; who in his young manhood must have enjoyed to the full the pleasures and sensuous experiences of that time, and probably saw a great deal, externally at any rate, of the life and suffering of his own folk. Yet there came a time when he grew discontented with this life of ease and leisure and splendid nothingness, when he must have felt that he had been

> ". . . . left in God's contempt apart,
> With ghastly smooth life, dead at heart,
> Tame in earth's paddock as her prize,"

and feeling the reproach of uselessness and the emptiness of his experience, had gone out one day, weary of all these sensual excitements, and suddenly got his eyes open and saw a taskmaster beating a Hebrew servant, and looked upon his brethren with a sympathetic and identifying sort of spirit, and it roused the latent manhood in him, and immediately he smote the taskmaster and killed him. Of course it was a mistake, but it was a splendid mistake. It was the only way the man had of breaking out of the paddock existence of his own experience and getting some real taste of the world. It was a mistake that any young man would have made, but in it you see he lost the first illusion that every leader must learn to lose, that a sudden florescence of altruistic passion is not necessarily a full equipment with knowledge, experience and understanding for leadership.

So Moses had to flee into the wilderness. And anybody can see that that long wilderness training was a great element in his later success. Here was a man who had not accustomed himself to think much, influenced by impulses and emotions flowing from a social condition that he had learned to despise, rather than being trained intelligently and rationally towards a different experience that he might have desired, going out into the wilderness and for forty long years learning to understand God and to understand himself, and especially learning how to think.

I believe that is the most necessary lesson for us in America to learn, and yet I believe it is the hardest lesson to learn. The most difficult thing for any of us is to do any real thinking about anything except that which concerns itself with our business or our pleasures. Our pleasures are as absorbing and as harassing as our business. Much of our culture is just the disguise of our ignorance, mere pretense, make-believe; and that is because we do not stop to think. The crepuscular region that we call the social relationships of the Church—that No Man's Land between the world and the Church—has been full of young adventurers who, driven out of a useless and idle existence by the florescence of altruistic passion, have mistaken the sudden appearance in their hitherto selfish

hearts of the other,—regarding motives for a superior intellectual and moral endowment for leadership. And anybody knows that the best thing that could happen to these young adventurers would be a season of retirement in the wilderness in so homely and prosaic a business as the tending of sheep or the herding of cattle. Have you never imagined what advantage might accrue to the American people if some of these adventurous young lads who are breaking into the journalistic field today, because forsooth there are those who have more money to spend than they know what to do with, could only be put to herding sheep or looking after cattle in some rural community for at least a year?

So it was with Moses. And that discipline of the desert was a fundamental element of the fitness of the man for his later life, and the proof that it had brought him to a state of very high receptivity is that he knew this burning bush. Had Esau met the burning bush he would have fled from it and written a folk tale about it, probably. Many, if they had a merely secularistic, scientific view of life, would have tried to explain how the thing happened and probably would have attributed it to the activity of the sun's rays. But Moses said, "I will now turn aside and see this great sight." It was not the burning bush, but the fact that the bush was not consumed. It was that curious perception with the eye of the soul that there is present in this world, not simply a flame, but an unconsuming, undying form of something that is the very essence and the very meaning of life, with which to get better acquainted is life's supreme objective. Now he had that. No one can find any fault with him. And yet as he stood there in the blinding glare of the bush with all the glory and splendor of God's gracious guidance flooding his soul, filling him full and satisfying every passion and every longing of those forty years of seclusion, he heard God's voice saying: "My servant Moses, my heart aches for Egypt. My children are there. They have been there for generations. They are enslaved; they are suffering. They are almost altogether reduced to nothingness. Yet there linger in their minds traditions and memories of earlier and finer days. They remember the God of Abraham and of Isaac and of Jacob. They have stories of Joseph, too. They have heard in some dim way of a better land lying across the desert, flowing with milk and honey, and their hearts are aching and sighing for that land. I want you to go down there. You have been there before. When you were a young man you felt a passionate interest in their condition. I want you to go down there and represent Me and tell those people that the hour of their deliverance has come, and to be their leader." And what did this man, this highly gifted, spiritually sensitive man, say? He said five things to the Lord, gave five reasons why he should not do it.

Now get that into your view. There are people in this audience who have been to every Northfield Conference for a generation, and you have absorbed enough religious inspiration to run a whole community, and probably you have been only bringing forth reasonable objections ever since to the translation of those spiritual impulses into any but stereotyped, traditional and comparatively unimportant forms of service.

First he said: "God, I am not fit. Who am I?" There is the pretense of humility. Whenever I meet such men—and I get letters sometimes signed "A humble layman"—I watch them. That is exactly the way Jacob talked to Esau, you see. The humility of Jacob, as our friend Laban knew, was a thing to watch. "I am not fit. Besides," he says, "I have not sufficient knowledge. And then you know the people won't believe. Then I am not eloquent. Why not send another?"

Now I want you to get that. It is one thing to be a psalm-singing, happy saint in a front seat at the Northfield Conference; it is altogether another thing to be a Christian man that can translate God's will into serviceable and intelligent forms of knowledge and experience in the drab, dusty places of the world; and the barrier ofttimes reared between those two departments of life is reared by just such quibbling and just such objecting as you find here. That is why religious journalism as a rule is such unwholesome reading, so much space is taken up with ringing the changes in scholastic fashion on those five forms of objection, why a man should not obey a vision.

And let me emphasize again, a vision of God never does equip a man with power to carry it out. That power must come from your will. Paul says, "I was not disobedient unto the heavenly vision." That is, he got the vision of God, and then there came his magnificent will to translate the vision into real practice.

Moses had the vision of the burning bush. He knew what it was. He was in the presence of a wonder, and his soul was full of worship. But Moses unfortunately brought objections of one kind and another. Now our inquiry this morning is, Why? And I have summed it up in the first sentence, that sometimes the glare of the burning bush is most perilous. And the reason lies in this rather paradoxical statement, that a man's seclusion and discipline and separation from the world may be unduly prolonged, so that there comes to be a disturbance of the rather delicate balance between thought and will.

Now, zeal without knowledge has always been easy; we know that. The man who knows little has a great deal of mobility. He is adaptable; he is easy to fit in here, and fit in there, only he never stays in any one place very long. But at any rate, he has a certain kind of mobility. But the man who has any kind of real knowledge, especially the knowledge that comes from travail, thought and reflection finds it less easy to act. There are reasons, sometimes quite good reasons apparently, why he should not act; and so a man's very knowledge of God sometimes may paralyze his zeal temporarily, as in this case. The reason why Moses hesitated was this: He had come, in the first instance, to the wilderness with a great deal of zeal and very little knowledge. He had now exchanged his zealous impulses for enlarged knowledge and had learned to identify devout experiences and pious reflexes, which are ordinarily the means of religious experience, with the end or object of religious experience itself; and the invitation to go back to Egypt and bring out those people from Egypt appeared to him somewhat in the line of an interference or interruption of intellectual worship. It is as if while we are sitting in this pleasant place on the Hill listening to what we might enjoy, there should come running in a man who should say, "Why, the whole world is on fire;" and we should reply: "What have we to do with that? It is the business of the firemen to put it out. We do not want any disturbance interjected here into our enjoyment of this devotional experience." That is the way Moses felt. He did not mind having bushes burning all around him, but he did not like this suggestion that he should leave the seclusion of the desert and go down to Egypt and adapt himself to a form of life that was not pleasant.

Now, good friends, that is very, very common. You look at the spiritual life of to-day, and on the one hand you have a host of people whose zeal is out of all proportion to their knowledge. That has been my impression in dealing with a great many of our most enthusiastic young people who come pouring out of colleges and universities with what they call a social passion. They have never stopped to ask for themselves what that is, or their definitions are quite incomplete. What they mean by social passion is a general naïve sort of feeling that they want to save the world, and they want to save it in a hurry. They are in such a desperate hurry, these young people, they cannot wait. And yet, my friends, if you will stop to think you will see that in many cases all you have ever learned from your university and college training is to give a name to something you had when you went in there. For we know every boy or girl wants to do some great thing for the Lord. I know when I was a little boy I did hope a house would catch afire, and I might rescue some beautiful girl, and get terribly burned. And my two daughters, when they were young girls less than twelve years of age, both volunteered for mission work in Africa. But as for getting in bed at the proper time and living in harmony with our playmates, that was too commonplace for our altruistic and idealistic souls. We have churches full of such people, literally fermenting with social passion, and yet anybody can see what they need badly is just a bit of desert experience, to be driven out somewhere into seclusion where they may be forced to think and reflect.

Now the wiser, more conservative element of the Church is different. Here you

have people who have knowledge of God. They have gained that knowledge sometimes at great price. They have theological ideas, they have religious convictions, they have a customary and fixed way of worship. They are always to be depended upon to do the thing they have always done for the Lord. Their vision is clear, and they see the burning bush on all sides, and they can hear a voice; and yet for all that they lack adaptability. Somehow they seem to be slowing up because they have this knowledge, and they set themselves over against the younger generation of the Church, and they say these people are entirely too zealous, or they are badly informed, or they are badly led, they are not in touch with the deep things of God. They are perplexed by their children. They do not understand their boys and girls. Sometimes they are puzzled by their ministers; they do not understand always what their ministers are driving at. And they are more and more inclined to be irritated and vexed if you ask them to open their minds to any kind of new method of doing the Lord's work, or to adjust themselves to a changing social order.

Let me say this, my friends. We have always been proud of this country, and up here in homogeneous New England, I can venture this remark as I would south of the Potomac, but hardly in one of our picturesque cities where we have all sorts of people. We have prided ourselves for generations on being democrats, but do you know there is not a shred of real democracy in our hearts? Our idea of democracy is the rule of the *"nice"* people. Democracy is the rule of the people, not the nice people by any means, but in our social order only the nice people rule. They have a family tree; they have a position in the community. But nowadays that is all over and done with, and you haven't any idea, my friends, unless you think about it, what an enormous effect that is going to have on Protestantism. For don't you know that Protestantism was born in an intellectual awakening, and it never has been able to live very long away from an intellectual activity devoted to the understanding of religion; and the danger of this seclusion in our churches is that you will hold yourselves aloof from those that need you most and fail to understand your time; it will pass you by and you will lack adaptation, and all the while you see that the burning bush has been translated into the multiplied activities of these incarnate souls going out and showing Jesus in the activity and service of their lives, like Mel Trotter and men of that type? What will you be able to say then? Will you be able to say, "Lord, I was not fit"? No indeed, you will not. You are well fitted to do this thing. It is something else; it is something deeper, I fear. And that carries me into a somewhat difficult region, and yet I venture to say it is very easy for you to go there.

Why is it you see in the Church to-day this line of cleavage? On the one hand you have the zealous people without knowledge, and on the other hand you have people with abundant knowledge but with a lessening zeal except for old-fashioned, familiar ways of doing things. It lies in this, that the line of cleavage has always been made in human society by one of the major passions of human nature, which is the passion for personal significance. You know one of the most vital feelings that comes to a man when he has grown up enough to know that he is a personality is: "How can I give myself a certain distinctiveness in the community? I do not want to be like my neighbors all the time; I might as well have a number. I want to have a basis for personal value and a groundwork for my self-respect."

One man says: "I think I can find that basis in always being with the popular majority of my neighbors. When I am in a crowd, when I am moving with a procession and listening to the comments of my neighbors on my enterprises then I most feel myself alive." Another type of man would say, "I am not going to get my sense of value from my relation to what is outside myself, but rather I am going to find it within myself, in my thoughts, my ideas, in my own aims in life." One man you call a collectivist, and the other you call an individualist; and the world cannot get along without both, and they ought to work, though they rarely do, in harmony.

Now, your collectivist is very little alone. He does not like to be alone. He gets his sense of personal significance by being in the crowd. You will always find him well

towards the front in every church. You will always find him getting in conspicuous positions. He likes to go on parade; he likes to wear a uniform. He is fond of company. He is always on the side of popular movements. He is vocally on the side of them. And when he finds that nowhere else in the world can he get an audience, he can generally be sure of getting a patient but rather complaining audience in the church, and there he is. That is one reason why that kind of man goes to church twice on Sunday and to prayer meeting and to revivals, and it is why he wants to be revived every now and then. He is a collectivist. And the more he realizes that, the more conscious is he of being different from his neighbor. He cannot live very far away from an audience. He gets a kind of what one of my friends in high position calls a "discoursive" mind; that is, a mind that will work only in the presence of a crowd. Now you get that man in a church and you see what you have. You have a man who is all for activity, all for mobility. A wonderful gift. He can easily adapt himself to this or that. He is fond of movements, he is fond of organizations. He is ready to jump with the call of the times. He is very talkative. He is interested in all kinds of symbols, like badges and flags and processions, to make him and his neighbor feel that he is making progress. Then he is extraordinarily lacking in real knowledge of what he is doing. He is the kind of man who says, and thinks when he says it that he is saying something very original, "I don't know where I am going, but I am on my way."

Now, your individualist is a very different sort of a man. In the first place, he does not like crowds, and in the second place, he is very suspicious of mass movements, because he knows history teaches in the vast majority of cases, mass movements —well, I will not say what I think they are altogether, but they are most untrustworthy, they are not leading in the right direction. At any rate, that is the way he feels. He does not care to be in the front seats, anyway. He never goes in a procession except of one. He likes to be alone. He has his own thoughts, his own ideas, his own affairs. He does not care very much what his neighbors think of him. He rather enjoys being misunderstood, while your collectivist is more anxious to know what you think of him, than what he thinks of himself. He always wants you to tell him what you think he is and what you think of his methods. You have him in the church. Here is Mrs. Jones. She gets offended because the preacher does not call on her once a week, and she tells the corner groceryman, and the corner groceryman tells his wife, and the preacher is very much discouraged. The individualist does not care very much whether he is noticed at all, because he is doing his own thinking.

Now the wonderful thing about that man is this, that he will have convictions, and whatever he does ordinarily he will be able to justify at least to himself, if not to his neighbor. He will have a certain moral invariability, and if you mix with him, Bible and church and religious teaching, you have a very strong, stable type of man. That is the kind of men that built the Protestant Church in America. It is the kind of man that built this American country.

And here is another thing. If the forms of application of truth were always the same, that sort of man would be a perfect servant. But in so far as the forms and applications of truth vary from time to time by reason of the variability of the social organism in which the church is situated, unless this man of conviction and individualistic importance can quickly adjust himself to these changing externals, you have a man that sooner or later gets out of touch with his time. The great danger of the man is this: that he will imagine that the substance or essence of truth is invariably involved in unchanging forms of expression. So we get, in the first instance, religious epicures. Now, we know what they are. There are a lot of them here this morning. You were here last year. I know your faces; I can read it in your expression,—religious epicures. You have a Frenchman's taste for religious food. Some of you do it because your emotions are involved. Your emotions have been refined until they have become æsthetic impulses, and if I were speaking to a Presbyterian audience I would know beyond a doubt you are a lot of sermon tasters, fond of intellectual disputations and the various discussions of this and that con-

nected with doctrine and all that sort of thing; and all the time, you see, sitting comfortably in your pews and going through the customary routine of your worship, and expecting now and then, and getting probably, a view of the burning bush, and yet not being altogether in a position to hear the voice of God calling you to go out and deliver this modern Egypt; until finally, there comes to you what came to Hamlet, that terribly malady of thought,

"And thus the native hue of resolution
Is sicklied o'er with the pale cast of thought;
And enterprises of great pith and moment,
With this regard, their currents turn awry,
And lose the name of action."

If you want to read a book that fulfills that conception, that complete paralysis of will, read "The Education of Henry Adams," a product of your own New England, an eighteenth-century type, finding himself born without his consent into a modern collectivist, industrial twentieth century, having, as he says, a handful of the very best cards to play the game of life, and yet through seventy long years of unexampled opportunity never got to the point of playing the game at all because he lost himself in watching the errors of the players. A more useless, more unprofitable conception of personality I have not come upon in my reading for a long, long time. That is the product of the old, semifeudalistic eighteenth-century English system which has been the basis of our present-day Protestant organization. It is no more like the present heterogeneous industrial democracy that is growing up in this country than white resembles black, and we Christians have got to reckon with it. The methods and modes and applications of Christian truth and responsibility are changing to-day as rapidly as all other methods change, and unless we change with them we shall find ourselves sometimes strangely, and sometimes perhaps most disappointedly, passed by and not cared for in our own generation.

Now it is this that I am trying to bring to your attention in the career of Moses. That was Moses' trouble. He preferred to sing psalms in the desert rather than going to reason and struggle with the poor, lost Hebrews in Egypt. Humanly speaking, I do not blame him. I like this individualistic life. I think every person of culture becomes more and more aristocratic in desire, but if one is a Christian, you are bound to become more and more collectivistic in your principles, and it is very, very painful to see the struggle between the law in your mind and the law in your members. You see you are still in the social seventh chapter of Romans.

This religious epicureanism, however, does not remain there. It comes gradually to the evolution of a sort of position of detachment, of detachment from your whole generation, a sort of feeling that the present world has gone beyond you and that in going beyond you it has done something very wrong. That is painfully the trouble, I think, of many of our older saints. It is also the difficulty of many of our highly educated Christian people. It is the explanation, my friends, of the alleged problem of the downtown church. The best place in the world to have a church is in the downtown section, and yet all over our land we have seen Protestant churches run like sheep before what they call the coming in of business. And in the majority of cases you will find around those abandoned sites more people than were ever there before. The reason they run away is not that they are running away from the people, but they are running after the "nice people": that is, the people that can easily fit themselves into this epicurean group and go right along with the least trouble and the least toil in the old groove, while multitudes in our great cities are left without the Gospel. I think the most profane sight in America—I will not name the city—I have seen the thing many a time, and I rarely look at it without tears in my heart—is in a large eastern city in the neighborhood of a university recently built, —a group of tin houses, these abominable little tin houses, of no less than eight or nine denominations, and near denominations, all grouped within a stone's throw of each other, in a community where there are not enough people to make one first-class church and where most of the people live in their automobiles, and would never dream of going into one of those little tin houses. They are there with their enormous garish signs, Such and Such a Church, Such and Such a Church, and I can

find in that city thousands of people in congested neighborhoods that have no church profession at all. Now there you are. I do not blame the people, my friends, for thinking that we are frauds, I do not blame them for believing that we are selfish, and I do not wonder that we have not the power in our churches to carry the Gospel even to ourselves, with such organized selfishness as that.

Do you know there is a terrible danger in meditation? On one occasion the famous French sculptor Rodin was taking some friends through his studio, and they came upon his little statue of Meditation. If you have seen that or a picture of it, you know it is a most grotesque thing, for it has neither arms nor legs. One of the friends said, "It is not complete."

"Yes, it is," said the sculptor.

"You have given it no legs," said the friend.

"No; it needs none, for the habit of meditation unduly prolonged tends to balance opposites to such a nicety as to unbalance decision, and so results in complete inertia."

Now, have you noticed that in the growth of a man? You take a man in his early twenties, he is a flaming evangelist; when he gets to be forty, a pleasant religious philosopher, balancing this and that opposite, not quite certain which is true, most delightful to his audience because of his subtlety and the flexibility of his mind; when he gets to be sixty, a sour pessimist, and perhaps a cynical skeptic, absolutely paralyzed, complete inertia, no movement, no mobility. And yet if you read your New Testament aright you will find that God's Word to the sinner was "Come," but ever to the Church, "Go."

Out of that sort of thing comes this: the development of a fixed standard of piety which may be static rather than dynamic. That is to say, your church group becomes a stationary engine rather than a locomotive. And if anybody in the neighborhood can fit himself into your particular manner of living, can understand the jargon of the pew or the scholastic terminology or whatever it may be of the pulpit that you prefer, if he can understand the values of the community in which he lives, he will gradually in the course of time—and in some of these old eastern cities in perhaps a certain number of years or perhaps a generation—manage to edge his way into this social system. But perchance he lives across the street, and has no desire to enter that church, because the church to save its soul cannot get across the street to find him; because a stationary engine has not any legs, it cannot walk; the locomotive can.

Why, I remember when I went to Baltimore, one of my friends of this very type, the finest kind of man, said to me when I was talking about our summer services, of the necessity of having the most active men in charge of the church during the minister's absence: "Oh, it is not necessary. Why not close up the church? Nobody is in the city during the heated term."

I said, "No, only 550,000 of our population, that is all."

But you see they did not count; they did not come within the ken of that fine old man. He was not in the habit of thinking of that sort of man. There you are. You have that danger confronting the Church to-day. You know what it is in what is called the legal mind. There is not a lawyer here but will appreciate that. As long as a man is a struggling attorney, or even a good attorney well placed in the community, he has an open mind and is a fine advocate. But you put him on the bench, and in twelve months his mind is closed; he is a creature of precedent. So you have this definition of Irvin Cobb, "A legal mind is one which looks with abhorrence upon the suggestion that any custom once established should ever be altered." And that is very much the definition of a theological mind. If you do not watch your thought you find it moves within restricted, compressed channels, like a stream digging for itself every year a deeper channel, and yet rising on every side are banks of foliage and bushes and jungle unexplored that may hold for you marvelous discoveries. And yet what is the habit of the theologian who is swiftly floating down this stream toward the inevitable rapids at the mouth? If some strange beast were to put its head through the jungle underbrush, "Oh," he would say, "that is an ism," and would make a note of it, and that would be all there was to it. It closes the mind, closes the heart, cramps it.

There is another thing to be said. It de-

velops this type of static piety in the older generation or in the individualistic generation. In the meantime, what is happening? Flocking into our churches as the result of new methods are hosts of collectivists, young people, people who do not reflect much. Nobody, even the most optimistic, would say that churchgoers to-day are doing very much real thinking about religion. It is most unfortunate that they are not. They are doing a great deal of planning about religion, but a great deal of planning that has no fundamental thought at the basis of it. So whereas under the old *régime* it was possible to maintain and enlarge the scope of our benevolent enterprises by reminding the people of the pew that Jesus had died for them; and by appealing to their Christian love they would give of their money and give of their time, but to-day if any sort of advance is to be made or any enlargement is contemplated, there must needs be what we call a "drive" or a "movement." That is to say, as the vitality of the individual is lowered almost down to the vanishing point, we have brought to bear on the almost dead personality an enormous machinelike pressure from without. It is most efficient and produces most extraordinary nervous effects on the personality of the man while it is working, but it leaves him in most cases exhausted, weary, and in a reactionary frame of mind. Now you know that as well as I do. And that is just the sort of dilemma that every thoughtful leader of the Church to-day is confronted with,—on the one hand the rapidly vanishing individualist, and on the other the geometrically multiplying collectivist; and the end is not yet.

But I want to mention—and this I can speak of with a great deal of confidence—the two things in the story of Moses that brought him out of the desert. I am most anxious to see this element of individualism in the Christian Church, so highly endowed and so richly blessed, enthusiastically in harmonious and growing contact with the younger generation.

How did God get Moses to abandon his religious epicureanism? He did it by reminding him of two things. First of all, He said that His supreme revelation of Himself was not given in contemplative or lonely ecstasy, but in active love.

Now you take the heathen view of God, which of course is the human view of God uninfluenced by revelation. What was it? Here is the way the heathen reasons, and that is exactly the way many people reason. "What sort of a person would I be if I were God? I would have all power. What would I do if I had all power? One thing, I would not be interfered with; I would allow nothing to hinder me. And why should I care a rap about those stupid, sinning people you call My Church? If I were a god, I would go off and live in some remote and inaccessible region." Now that is exactly where epicureans put the gods. There is a magnificent passage in Lucretius where he speaks of the gods living in a region of unbroken calm where they were never disturbed. And some of you will recall the lines of Tennyson,

> "Some island-valley of Avalon,
> Where falls no hail nor rain nor any snow,
> Nor ever wind blows loudly."

That is where the ancients put their gods; and that is where Moses was trying to put his God. He wanted to stay in that region of undisturbed calm. That is the way with your lonely mystics, though I will not blame them, because they have been like beacon lights on the hills. Yet, my friends, you will never know the character and the nature of God that way. God makes Himself known in active love, not only in the ecstasies of the psalmist and the devotee in the desert, but also in this identification of Himself with the struggling, stumbling human race. And the great question in the ancient mind, as it is in the modern mind, is, What does the great God think of the human problem?

So, while Moses was singing psalms, God was telling him, "I have heard the cry of My people." And I tell you, for God to hear the cry of His people, is for God to feel His people's pain. There is not a mother here that has ever heard the cry of a sick child in the night that it was not like a keen knife going to her very heart. "I have heard the cry of My people. I know they are foolish, I know they are ignorant; I know they are capable of all kinds of apostasies. They are not good to look on, and they do not seem either individually or in the mass worth saving; but they are bone of My bone and flesh of My flesh, and I am one with them even unto

the end." My friends, that is the very essence of the incarnation of Jesus Christ, to take upon Himself our pain and to share our experience, and to bear the burden that we could never bear, our monumental sins on His Cross. Yes, all that. There you see God. As Paul puts it magnificently, The unveiling of the love of God in this, that "while we were yet sinners, Christ died for us." And is it any wonder that Paul in another magnificent passage should liken the light breaking out in the face of Jesus Christ to that first burst of glory and splendor upon the primeval chaos when God said, "Let there be light"? This "light of the knowledge of the glory of God in the face of Jesus Christ," it was that that God brought home to Moses. What did it matter, my friends, about his psalm singing or his posturing or his praying, or even of his theologizing out there, if all that did not lead him to express in his own life the very spirit of God?

The second thought God brought home to him was that he needed *man* to make that revelation. And I tell you He does. How are you going to your generation to-day? You are going to it with a Bible. Well, you believe that. Nobody to amount to anything outside the Christian Church ever opens the Bible, and there is a shamelessness about ignorance in the Christian Church about the Bible that fills me with great alarm. I wonder if we are not living to-day in a period of the famine of the Word of God. You are not going to do it with the Bible, because even if they had it they cannot understand it. They are just like the Ethiopian chamberlain; they need an interpreter. And you are not going to do it with an organization. Some of you think you are. These modern organizations are not mere devices for the guiding of spiritual power, but they are brazen and impudent attempts to substitute an impersonal, unspiritual machine for the spiritual power that can only come from personal consecration. That is the trouble with all our organizations to-day. I do not care how much you believe in them. I believe in them, too. There is not one of us but has got the mark of the devil on him. We have ceased to give ourselves and have thought of creating machinelike organizations, that work very well when it is a mere matter of changing on the chessboard of material life, this money or that money or this machine or that machine. We have brought all that into the Christian Church, and it is not any wonder, that we are not getting to the people. Go into one of our modern churches. I remember a layman in a certain city said to me once, "I would just as soon go into a boiler factory on Sunday morning as into my church." And I do not blame him. I tell you frankly, my friends, if I had to go to church every Sunday and listen to this everlasting unspiritual chatter about organization and movements, I would never go inside a church. And you cannot blame hungry people. I tell you, people are not going to cooking schools when they are dead hungry for the bread of life.

No, there is only one way, and there never was but one way. It has been by the way of a *man*. And Moses went down there, and he made himself one with the people. He took their reproach; he bore their shame. He listened to their complaints, he withstood their opposition, he suffered hunger and cold; and in the long run he died without reaping his reward in this world. But he brought to those people a sense that God was there. There is no other way, my friends, but just the homely way of taking up the cross and following Him.

But, oh, how that voice seems to-day to be sounding in the ears of Christian people! Here is a world suddenly brought by this awful war to a more serious diagnosis of its disease than at any time in our generation. You will not find many people to-day who will take a thoughtless view of organized evil. They have seen it and felt it, and some of them bear the marks of it on their hearts and will to their graves. There is something wrong with this world, and you will not find a great many who are inclined to be so optimistic about social panaceas of various kinds dealing with evil from the outside. You will find this, however,—multitudes of individuals who have suffered cruelly under the pressure of evil acting very much as a community would after having suddenly learned that it is very dangerous to neglect a cold lest it lead to consumption, and very dangerous to expose one's self unduly lest it mean pneumonia, and that there might be here and there poisonous germs in the atmos-

phere that would lead to influenza epidemic. Instead of going to first-class doctors and first-class hospitals for instruction and advice, they are going here and going there to the soothsayer, the quack, and the diviner. To me it is one of the most awful comments on the futility of our present-day organization when multitudes of men and women who had our discipline and education are leaving the churches to sit at the feet of irresponsible frauds and are willing to follow them into the deep darkness of Christless skepticism; while we with our faith in all the great traditions of our Church, our impregnable rock of holy Christianity, and in that witness of the Spirit of God in the heart of the new-born soul, we have our Christ, we have had our experience, we stand with our backs to the Cross and our faces toward the risen Lord, and are paralyzed and palsied in a yeasty, fermenting world of lost but precious souls.

So as that great voice sounds in our ears to-day, don't you, my friends, go hide yourselves, as some of you do, cowardly hiding yourselves behind a false apocalyptic and looking for the sudden end of the world. I tell you, this world will no more end because it is full of blind and stumbling and sinning children than you would burn down your house because all your babies had scarlet fever. No, no, not yet do I read the signs of the times. These are hopeful times, these are wonderful times, but I tell you, they are terribly searching times for the people of God. If the world to-day is indifferent to our Christ, it is because they cannot see Him for our inertia. May this great voice sound in our hearts until it finds a response like that of Isaiah: "Whom shall I send, and who will go for us? Then said I, Here am I; send me." "And who will go for Me from Northfield to the lower side of New York, or into the slums of other cities, or into the industrial centers of the Middle West, among the black folk in the South, to China and Japan and Africa, and the Islands of the Sea? Who will go to My people, whose cry doth wrap itself like a blazing fire of pain around my sensitive soul? Who will go for Me?" And say unto Him, "Lord, here am I; blood bought and blood cleansed, spirit regenerated, here am I; send me"?

AN APPRECIATION OF A NOTABLE WORK.*

Rev. G. A. Johnston Ross.

It is impossible to speak too highly of, or adequately to express one's gratitude for, this superb book. Its lucidity, its arresting charm, its sheer cleverness, its fidelity to the Word of God, its timeliness, its drive and power,—these things leave one searching for satisfying superlatives of admiration, when perhaps one should be endeavoring to detain and express well-poised judgment.

The book is a series of expositions of certain prophecies in the first part of Isaiah. The prophecies are selected for their applicability to the existing world situation: and that applicability is demonstrated with most enviable power: there are passages in which the author himself rises to prophetic height. The book is professedly a derivative. Dr. Kirk, like so many more, has sat at the feet of George Adam Smith, and of students of Isaiah like Whitehouse and Skinner. But surely of all the spiritual children of the two so famous Isaiah Volumes in the Expositor's Bible, this is the most vigorous: and everywhere there are the plain marks of the application of an independent mind to the messages of the prophet.

The charge has sometimes been made that American preaching is not "expository." That charge cannot be laid against Dr. Kirk's sermons, which we cordially commend to the notice of any young minister who may desire to become an exponent of the expository art. But if the young preacher is to profit by the book, he must learn how to combine freedom with true reverence in his attitude to Holy Scripture. Dr. Kirk is at once fearless, free and reverent: and the acceptance of addresses like these at Northfield shows that Northfield has swung clear of the reproach of being afraid of the higher criticism in its application to Old Testament study.

* Consuming Fire (The). By Harris Elliott Kirk, D. D. Macmillan Co., New York. Cloth. 183 pages. $1.50.

GREAT FUNDAMENTAL TRUTHS OF THE GOSPEL IN RELATION TO PRESENT EVENTS.*

III. BELIEF AS THE CONDITION OF SALVATION.

Rev. J. D. Jones, M. A., D. D.

Believe on the Lord Jesus, and thou shalt be saved. Acts xvi. 31 (R. V.).

I need not spend much time in relating the circumstances which led up to the great declaration of my text, for two reasons. First, I read the chapter in your hearing a few moments ago; and in the second place, there is no story, I venture to say, in the whole range of Scripture more familiar than the story of the Philippian jailor. Paul and Silas had been—unjustly and without trial—flung into prison at Philippi, and the jailor to curry favor with the authorities had quite gratuitously aggravated the rigor of their punishment by thrusting them into some inner dungeon and making their feet fast in the stocks. At midnight, however, there occurred one of those earthquakes, which were by no means rare in that region, and indeed are not rare to this day; and the result of the earthquake was that all the attachments by which the chains of the prisoners were fixed to the walls were loosed, and all the doors of the prison were flung wide open. Sir William Russell Tree, who is perhaps the best of authority on this kind of thing, says we have in this chapter a very vivid picture of the state of things in Turkish prisons even to this day. The jailor, wakened by the noise, and seeing the prison doors all open, naturally jumped to the conclusion that the prisoners had all escaped, and fearing the disgrace and punishment which he knew would fall upon him, for he was responsible for them, drew his sword intending to kill himself. Paul, from the inner prison, cried out to him, saying, "Do thyself no harm: for we are all here." Thereupon the jailor, after calling for a light, sprang into that inner dungeon and falling down before Paul and Silas, brought them out and said, "Sirs, what must I do to be saved?"

Now what exactly did he mean? Some commentators try to whittle this question down to a cry of concern for his own personal safety. They would have us believe that the jailor was not so much concerned for his soul as for his skin. But that explanation ignores the facts of the case to begin with and proceeds on ignorance of the working of the human spirit in the second place. It ignores the facts of the case, for any concern the jailor might have had for his own personal safety as being responsible for these prisoners had been of course dispelled by his knowledge that they were all there. Then he proceeds upon ignorance of the workings of the human spirit. One of the most familiar facts in human experience is this: that in moments of great danger, when men come face to face with death, all sorts of feelings and anxieties and fears that may have lain dormant throughout life spring into vivid existence and power, and especially fears and anxieties about the spiritual world. Our chaplains have told us again and again that during these last five years of war, when shells were screaming and bursting all around and death was near, many a careless lad in that hour thought of God and of his soul. Now, that is exactly what happened to the jailor. He had perhaps heard Paul preach; he had at any rate heard the gossip about his preaching. He knew that Paul preached about salvation, through a certain Jesus, and about judgment; and though perhaps, like other Philippians, he had scoffed at the preacher and his message, yet in that hour when the foundations of the prison were shaken and death looked him in the face, he felt he needed some such salvation for his soul as Paul had preached about. Mind you, I do not suggest that he had any very clear notion of what salvation was. All I do say is that the man was concerned about something much deeper and more serious than his bodily safety. "Sirs," he cried, "what must I do to be saved?"

* Delivered at the Northfield General Conference for Christian Workers, August, 1919.

And to that anxious and agonized question of his Paul replies, "Believe on the Lord Jesus"—I am quoting the Revised Version which is the accurate one—"Believe on the Lord Jesus, and thou shalt be saved." The phraseology is deserving of notice. "Believe on the *Lord* Jesus." It is the Divine Jesus Who is to be the Object of his faith. It is the fact that Jesus is Divine that makes Him able to save. Paul did not make the human Jesus the object of his speech. He did not proclaim a peasant preacher, as in these days people are very fond of doing, a peasant preacher however gracious and good. There is no saving and redeeming power in a mere man. And it was a word of salvation Paul preached, you remember, to the world; not a philosophy nor an ethic, but a redemption. And while a man may be a philosopher or a moral teacher, it takes a God to be a Saviour. So it was the *Lord* Jesus, the glorified, triumphant, Divine Jesus, Who was the subject of his preaching and teaching. "Believe," he said to this trembling jailor as he fell at his feet, "Believe on the Lord Jesus, and thou shalt be saved."

This great declaration was made by Paul over nineteen hundred years ago, but it is the declaration with which the Christian Church still confronts and challenges the world. Things have vastly changed in the course of the centuries, but in two things there has been no change. There has been no change in the ultimate *need* of the human soul. The changes are generally on the surface. When you come to the deep things, we remain the same. The identities are always much more serious and much more tremendous than the mere changes. There has been no change in the ultimate need of the human soul. In the last resort the soul knows it wants saving. And there has been no change in the method with which the Christian Church seeks to meet that need. There has been no alteration in the great Gospel that the Christian Church has to declare. In this twentieth century as in the first it says to every anxious and inquiring soul, "Believe on the Lord Jesus, and thou shalt be saved."

Now what I want to do this morning is to discuss this question with you, how Jesus Christ becomes a Saviour, how that salvation which Jesus Christ came to effect becomes actual and individual in our own experience. The assertion of Paul in my text is that salvation becomes a realized experience on terms of *faith,* of belief. "Believe on the Lord Jesus, and thou shalt be saved." And what I would like to do if I can is to help you to understand what *belief* in this context means, and to show you if I can how it issues in salvation.

I am going to take one thing for granted. You cannot put the entire Gospel, as some friends think you can, in every sermon; so I am going to take some things for granted. I am going to take it for granted that we all *need* salvation, that the entire race needs it. The Bible view is that the human race is in the grip of that terrible thing that we call *sin.* In this respect there is no distinction and there is no exception. We are all in the same condemnation; "all have sinned, and come short of the glory of God." I say, I am going to take this for granted, because the Bible view finds its ratification and verification in every human heart. If you will take the trouble to look into yours, you know that that statement "all have sinned" is distinctly and literally true. The fact that there are days when the thought of sin does not intrude and does not trouble us very much does not at all affect the truth of what I am saying. When we come face to face with the supreme experiences of life and when we see ourselves in the fierce and blinding light of reality, we know that we are guilty and sinful men and women, and that our supreme and most urgent need is that of salvation.

There are two main aspects of sin. You may think of sin as an *act* bringing in its consequences a certain peril and doom. "The wages of sin is death." Or you may think of it as a *power,* exercising a sort of tyranny over men and binding them in a terrible and almost hopeless bondage. Now *salvation,* if it is to be adequate and complete, must be salvation from sin in both of those aspects. It must be a salvation from sin's guilt and doom, and it must also be a salvation from sin's power. And the condition of realizing salvation in both these aspects is by "believing" in the Lord Jesus Christ.

Salvation from Guilt. Salvation must

include salvation from the *guilt and penalty and pain of sin.* The representation of the Bible is that sin entails penalty and punishment. And that again is a truth which human experience amply confirms. Science emphasizes with almost cruel insistence that connection between sin and punishment. There is no possibility of sinning, says Science, without paying the penalty. But the penalty of which Science mainly speaks is the penalty of the wrong which a man reaps in his own proper person. Sin reacts, so to speak, on the sinner in the shape of punishment and pain. As we say, the chickens come home to roost. If a man sows to the flesh, well then, of the flesh he reaps corruption. Of course there is a grim truth in that, but I venture to say that as it is generally stated in these days it suffers from two ends; it suffers both by way of excess and defect.

This doctrine of the inevitable punishment of sin suffers by way of *excess.* For it simply is not true that every act of sin is followed by its fitting measure of penalty. There are all sorts of ways of avoiding the physical penalties of wrong. Here is a man, for instance, who reaps in disease and an early death the bitter fruit of profligate living. But here is another who has lived equally as wicked a life, who because he happens to be rich has been able to command all that medical science can do for him, and who accordingly evades the penalties of his sin and lives on into a hale old age. This reduction of the connection between sin and punishment to a kind of natural law which operates without favoritism or failure in the region of the physical life, I repeat, is simply not true to the facts of life. It errs by way of excess.

But the most serious criticism of the prevailing conception of the relation between sin and punishment is that it suffers by way of *defect.* Those who treat this relationship as if it were a sort of natural law, a self-acting sort of law, leave God out of account. They think of sin as something done primarily if not solely against *themselves.* And mind you, sin is that. "He that sinneth against me wrongeth his own soul." But the really terrible and awful thing about sin is that it is done, not simply against ourselves, but it is done against God. In fact, you use the term "sin" wrongly when you use it without bringing God into it. Sin against your fellows is a crime, but it is only sin when you think of it as against God. "Against thee, thee only, have I sinned," says the Psalmist, "and done this evil in thy sight." I happened to be reading this very week for my Scripture lesson the story of Joseph, and I came across these words, which form Joseph's reply to the seductions of Potiphar's wife. "Behold," he said, "my master knoweth not what is with me in the house, and he hath put all that he hath into my hand; there is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against" —Potiphar? Not at all. "How then can I do this great wickedness, and sin against *God?*" He would have committed a crime against Potiphar, but when God is in the account it becomes a sin. And the chief and most dread consequence of wrong is not the physical hurt done to our bodies, or even the hurt done to our neighbors, but the sense of guilt and fear it leaves upon our souls because we recognize we have sinned against God.

If this idea of every sin being followed by its inevitable punishment were true, and if that physical punishment were all, then when that punishment had been endured the sinner ought to feel a certain freedom and relief, because it is over and done with when he has taken the appropriate and fitting punishment, just as a man expurgates and discharges his crime by doing his time in prison. But as a matter of simple fact, that is not how men feel. A man may suffer in his body for his sin, but he does not feel on that account that he need not trouble about his sin any more. It leaves behind the sense of guilt and fear and dread in the soul. He may have paid the physical penalty, but he knows he is wrong with God. In some old castles we have rooms that have the reputation of being haunted rooms. The ghost of someone or other is supposed to make that room its favorite abode, and the reason why the ghost walks, as we say, is usually because of some crime or other committed in the past. Children and nervous people can never pass such a room without a shudder

and they dare not open the door. Our hearts are haunted chambers, every one of them. Ghosts walk about in them. We dare not open the door. We dare not unlock the gates of memory, or look into the ugly recesses of our hearts because of the hateful things that stalk within. And there can be no ultimate peace for any one of us until those ghosts are laid, until the torment has been taken out of the memory, and we are freed from all haunting fears and dreads and terrors. How is such a deliverance to be secured? How can the ghosts of former evil deeds be laid? How can the guilt and fear be removed from our souls? How can the remembrance of our past, stained and blotted by sin as it is, be robbed of all its power to torment and castigate us? Well, the answer is just this: "Believe on the Lord Jesus." This is the one answer and the one way in which you can get relief. "Believe on the Lord Jesus," and thou shalt be delivered and saved from all haunting fears and dreads. And by "believing" in this context I mean just taking Jesus Christ at His word, and believing what He says is true and accepting quite frankly and simply something that He has to offer.

It would take me a great deal too long this morning to tell you in detail how and why it is that belief in the Lord Jesus brings you salvation from guilt and fear. But let me in a sentence or two just hint at the *rationale* of it, always premising what I say by the fact that this great plan of salvation in its height and breadth and length no man can comprehend. Our hearing is not hearing, and our seeing is not sight. There is more in it than you or I will understand. But let me hint in a sentence or two what helps me to understand it. When we try to understand why belief in Jesus brings salvation from the guilt and death of sin, we are taken at once to His Cross. The secret of it all is there. For remember, it was not a *man* who hung and suffered there; the Sufferer was the Son of God. It was not *Jesus* Who died; it was the *Lord Jesus.* Had it been merely a man who died, the Apostle would never have preached that death as the ground of the world's salvation. Why, the walls of London were placarded years ago with this placard: "Can faith in a dead man save anybody?" It never could. Faith in a dead man never could save anybody. And if Jesus had been a man and nothing more, His death would have differed in no respect from the death of any other good man who had died in his loyalty to the truth. But it was the *Lord* Jesus Who died.

"There was no other good enough
To pay the price of sin;
He only could unlock the gate
Of heaven, and let us in."

The Cross was deliberately chosen; it was not thrust upon Him. It was willingly borne. It was not a martyrdom; it was a sacrifice. It was not something suffered; it was something done. In that Cross God Himself was dealing with human sin. For I will allow of no divorce between God and Christ. "God was in Christ, reconciling the world," and the sacrifice was God's sacrifice. In that Cross God was dealing with human sin, judging it, condemning it, and doing homage to His own holy law, but also suffering sin's pain and curse, and by suffering it in His own Person bearing it clean away from you and me.

God could not forgive sin easily. There is no such thing in the world as a cheap forgiveness. People sometimes ask why a sacrifice was necessary at all; if He is the Father, why could He not forgive with a word? But God is not simply Father; He is *Holy* Father. He is not simply the Father of the individual, but He is the moral Ruler of the universe. And if God had treated sin lightly He would have demoralized the universe over which He rules. Sin could not be forgiven without first of all being condemned. Pardon—the only pardon possible to a holy God—had to be an ethical pardon; and so God condemned sin and vindicated the holy law in the Cross of His own dear Son.

By what Jesus did upon that Cross He removed every obstacle in the way of God's free forgiveness. He bore sin's penalty; He satisfied the holy law, and purchased redemption for a world. All that remains for man to do now is just to *accept,* to *take,* to *receive* the forgiveness and salvation there won. I am not at all sure that you will agree with me, but I believe with Thomas Erskine that when Jesus died He purchased redemption for the world—for

He bore the pain and shame of the world's sin. John says, "He is the propitiation for our sins: and not for our's only, but also for the sins of the whole world." As far as God is concerned everything that has been necessary for the forgiveness of every human being has been done; the way into the holiest has been opened for everybody; forgiveness has been won for everybody. From that point of view there is nothing more to do; and in spite of the scorn that James Froude, that brilliant man, poured upon it, the old hymn speaks the literal truth when it says, "Jesus did it all, long ago." All that we have to do is just to believe on the Lord Jesus, to trust His solemn declaration, to take Him at His word—just to take and to receive the pardon, the redemption, the reconciliation, the salvation purchased for us by His own blood.

That is what Luther found. That is where Protestantism as an experience really began. He had sought release from guilt by means of fasts and penances, but he found no relief that way. Then those words flashed into his mind, "The just shall live by faith," and he simply and humbly *believed* Christ and took the forgiveness which Jesus freely offered to him. That is what Wesley did, in that little meeting house in Aldersgate Street. He listened to Luther's preface to St. Paul's Epistle to the Galatians, and as he listened his heart was strangely warmed, and he says about himself, "I did trust in Christ, Christ alone for salvation; and an assurance was given me that He had taken away *my* sins, even *mine,* and saved *me* from the law of sin and death." And if we but do the same, we shall experience the same blessed deliverance. Our forgiveness, our redemption—as far as God is concerned—is a *fait accompli.* All we have to do is to believe it, to accept the great message of the Cross, to believe it, to believe in the Lord Jesus. And once we do that we are saved from guilt and fear, and "death hath no more dominion over us." "There is . . . no condemnation to them which are in Christ Jesus."

I wonder if I dare put the question to you. Most of you are Christian people. But have you believed in Jesus Christ in that way? Have you taken Christ at His word? Have you believed the Gospel of His Cross and accepted the forgiveness He purchased there? Why should we allow the fear of sin to go on torturing and terrifying our souls when peace is to be had for the taking? "Believe on the Lord Jesus!" Believe in what He did! Take Him at His word. When we believe, all these guilty fears of ours depart.

I read a touching little story somewhere about a Scottish minister who paid a pastoral call upon a poor peasant who was very near his death. It was a bitter day, and the room where the old man lay was a very poor one; it was cold and cheerless, and even the snow was not kept out. "How are you to-day, Thomas?" was the minister's greeting. And this was the perfectly beautiful answer the old man gave, "Well, minister," he said, "I'm resting beneath His shadow with great delight." If we believe in Jesus in this way, if we take Him at His word, if we accept forgiveness from Him, then even in the most heart-shaking and overwhelming experiences of life, when we face Eternity and the Judgment, we shall be quiet and unafraid, "resting beneath His shadow with great delight."

I wonder whether I have been speaking something that does not touch at all the experience of some in my congregation. I do not know that young people always feel the effect and pressure of sin. But I want to say this, that in the long run nothing but the acceptance of God's gift of pardon in Christ is really going to bring peace to the soul. I do not say to-day, but in the long run, nothing but that will bring peace to the soul. You remember what Hugh Price Hughes—the greatest evangelist that Methodism has produced in our country during the last few years—wanted to have written upon his coffin:

> "Nothing in my hands I bring,
> Simply to Thy Cross I cling."

When David Dickson, that great covenanting preacher, who had the salvation of many souls down to his account, came to his end, he said to his friend, John Livingstone, another noted preacher of the time, "I have taken all my good deeds and all my bad deeds and I have cast them in a heap before my Lord, and I have betaken myself to Christ and His Cross, in Whom I have sweet and blessed peace."

Samuel Carruthers used to tell us to "forefancy our dying bed." Well, I do not know as I would advise you to do it very often, but it is a healthy exercise occasionally. And I ask myself sometimes, What shall I say for myself when I stand before the Throne? And it always comes back to this with me. I shall have nothing to say about my thirty years of ministry, absolutely nothing. I know its imperfections only too well, better than anybody else. But a couplet of an old hymn that we sing in Britain always comes back to my mind as really saying what I shall do in that last and solemn day, and that is this:

> "I will my fierce accuser face,
> And tell him Jesus died."

There is really nothing for us in the last resort but that. "Believe on the Lord Jesus and thou shalt be saved."

Salvation from Bondage. Let me turn for a moment to look at sin in its second aspect. Sin is not simply an act of wrong bringing in its train a sense of guilt and a fear of punishment, but it is also a *power which tyrannizes over us and enslaves us.* There is what Paul calls a "law of sin" in our members. There is a natural bias toward wrong. The "flesh"—to use another Pauline term—is tremendously strong, so strong that our better inclinations are being continually overborne by our baser instincts and passions. Salvation to be worthy of the name must deliver us, not simply from the guilt and penalty of sin, but also from the power of sin.

What must we do in order to be freed from sin's domination and enslavement? What must we do to be saved from the tyranny of base instinct and passion and desire? The answer is still the same, "Believe on the Lord Jesus." And it is the only answer.

The German poet Heine, when stricken with paralysis, half blind and half lame, made his way one day to the great picture gallery of the Louvre in Paris, to the shrine dedicated to the Venus of Milo, the goddess of beauty. There he sat at the foot of that armless statue, as if appealing to it for help, and the tears streamed from his eyes, for the statue seemed to speak to him and to say, "Dost thou not see then that I have no arms and cannot help thee?" And so men have betaken themselves to art, and education, and science, and culture, and they have trusted to these things to deliver them from the bondage and power of sin. But they are armless and cannot help. The appalling catastrophe of the past five years, the universal pain and agony of this present time, prove beyond dispute to anybody who cares to think that education and science and civilization can never tame or bind the evil spirit in man and cannot save him from sin. There is only one way of salvation: "Believe on the Lord Jesus, and thou shalt be saved."

And "believing on the Lord Jesus," from this point of view, means committing yourself to Him, leaning upon Him, trusting yourself entirely to Him. The real Greek word in this place is not "in"; it is "upon." "Believe *upon* the Lord Jesus," as if you sort of put your whole weight upon Him. We have emptied this phrase about believing on Christ of a great deal of its content. Believing on Christ does not mean simply accepting the historic facts of His life. It does not mean simply that we believe Jesus was a real Person. It does not simply consist in saying the words of the creed, "I believe in Jesus Christ, God's only Son, our Lord, Who was born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried." A man may believe all that as he believes in the battle of Marathon or the battle of Waterloo. The acceptance of the history of Jesus as being a real history is not what the Apostle means by believing on Christ. Nor does it mean the acceptance of certain doctrinal statements about Him. I do not disparage these things. It does not mean that we intellectually assent to the truth of His Divinity. A man may be an orthodox theologian without having a real belief at all. "The devils," says one of the apostles in a very rough and blunt passage, "believe" (in that sense) "and tremble." Nor yet does believing in Christ mean simply the public profession of His name. That is a good thing, but it does not mean simply that. Of course every true believer will confess Him, but not every one who confesses Him is a true believer. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven." Indeed,

the Christian religion has suffered a great deal from the confusion of the professor with the real believer.

I heard Mr. Trotter speak yesterday about a tract which he has found very useful in his work, entitled "Safety, Certainty, Enjoyment." This tract was given me not long since by one of my own people. It starts out with the assertion that every believer is sure of salvation; and my friend asked me if I believed that; for, he said frankly, "I do not." He soon made it quite clear what he meant. He had seen too much of certain professing Christians to believe that they could be sure of salvation. But my friend was really confusing two very different people. I do not say that everyone who professes Christ's name is saved, but I do say that everyone who really believes in Jesus is absolutely sure of salvation; indeed, he is saved already. But the public confession of Christ may not be the same thing as believing in Him. Many people who confess His name do not believe in Christ at all.

What then does believing in Christ really mean? As I say, the Greek preposition here means "upon," leaning your weight upon; and believing in Jesus Christ means committing yourself to Him, resting yourself upon Him, risking everything upon Him, venturing life and eternity upon Him, casting your vote for Jesus Christ. It means to surrender your life to Him that He may shape and mould it. You believe in a doctor when you intrust your case into his hands. You believe in the seaworthiness of a ship when you take your passage in her. Believing in Jesus Christ means much the same sort of thing. It is self-surrender, self-committal; it is giving your vote to Christ, it is risking life and eternity upon Christ.

I do not know how many of you have read Donald Hankey's book, "A Soldier in Arms," a beautiful book. He has one sentence there which is perhaps rather rough —it is the soldier's way of putting it— but it does contain a tremendous truth. "True religion," he says, "is betting one's life that there is a God." So it is, exactly. And believing means risking everything you have and are upon Jesus Christ. The man who believes in Jesus Christ in that way is saved.

For notice again, it is the *Lord* Jesus in Whom we are invited to believe and to Whom we are invited to commit ourselves. Not in some man Jesus who died nineteen centuries ago, but in the *Lord* Jesus, the Jesus Who conquered death and Who is alive forevermore, and Who is in our midst just now. It is this living Lord Who saves. That is a very striking sentence in St. Paul's great Epistle to the Romans in which he brings both Christ's life and Christ's Death into the work of saving. Listen to it. "We were reconciled to God," he says, "by the death of his Son," but, "we shall be saved by his life." We are reconciled unto God, the act of forgiveness, so to speak, by His Son; but we are saved by His life. It is the Death of Christ that frees us from condemnation, but it is Christ's life, His present life, that really saves us from sin's power. When we believe on the Lord Jesus, we put ourselves into the hands of a living Person. And this living and redeeming Lord does really save us from the power of sin. He enables men to get the better of lust and appetite and passion. He actually does save the miser from his greed, the coward from his weakness, the drunkard from his debasing appetite, and the profligate from his lust. He has done it in innumerable cases; He is continually doing it before our very eyes.

This He does by bringing His own mighty and victorious personality to bear upon these weaker personalities of ours. He enables the weak will. For that is what believing in Jesus Christ means, letting Christ have His way with us, committing our whole lives to Him to keep. We know what can be done by the impact of one personality upon another even upon the human level. "A man shall be . . . . as the shadow of a great rock in a weary land." You remember the story that Drummond tells about an American student in Edinburgh who made friends with a Scottish student who was given to drink, and who after graduating stayed on, just because he wanted to stand by his friend. A whole year he stood by him, gave a whole year of his life to him, and before the end of the year had got him rescued. A man can do a great deal to strengthen his friend to resist the temptation to drink, for instance.

But there is no personality in the world like the personality of the Lord Jesus. There is none so mighty. There is none that can enter into such close relationship with us. For He can come and live in us, and He is always with us. And when we allow this mighty Person to enter into our lives and to inhabit them, sin's bondage is broken, and lust and passion cease to tyrannize over us. We come off "more than conquerors through him that loved us," and Christ in us becomes the Hope of glory.

Believing in Christ carries us even further than that. Believing in Christ means self-committal, self-surrender, risking everything on Christ. It does not mean simply resting on His finished work; it means believing in Him and the life He lived, in the things for which He stood. It means taking Him as Lord and Master. Do you know, I think sometimes we need to enlarge our notions of salvation. Salvation is not the same thing as salvage. That is where a great many people leave it. Salvation means the rescue of a ship that was in danger of wreck; it means the rescue of that ship from utter destruction and bringing it battered and broken into the safety of the harbor. But salvation is, if I may use the same figure, the restoration of that broken and battered ship into more than its original beauty and grace of line. Salvation is much more than the rescuing of a life from death; it is the re-creation of that life into holiness and purity and love. Christ not only saves us *from* something, but He saves us *into* something. Sometimes I fancy a good many people stop there, in the rescue from death. Salvage is all they want. They are satisfied with being delivered from condemnation. But that is a poor and inadequate and wholly unworthy conception of what Christ's salvation is; it is salvation that has not been worked out. Salvation really means the deliverance of the life from all meanness and pettiness, and the creation of a clean, holy, unselfish character. And we are saved men in that respect by just believing on the Lord Jesus. The greatest characters the world has seen are those which the Lord Jesus has made.

If I might be allowed to say one word to the younger people of my audience, it would be this. I am quite prepared to find younger people not appreciating all we older people feel of the saving power of Jesus from sin. Sin oftentimes does not come at the beginning of the Christian life. It comes further on. I know much more about sin to-day than I knew thirty years ago, and I am much more afraid of it, and I feel much more my need of a Saviour from it and from its guilt than I did when I began my Christian life. So I have all patience with young people who do not feel the burden of guilt as perhaps older people feel it. But there is one thing that does appeal to a person of generous soul. They do want that great life of purity and sacrifice and love; and the way to get it is to believe on the Lord Jesus. Religion for the young person, I believe, often sums itself up in that one word "loyalty." Again, if I may refer to Donald Hankey, you read "The Beloved Captain," read that chapter. Translate it all into terms of Christian faith and let Jesus be the Beloved Captain to Whom you commit yourselves to follow Him through life and through death; and He will save you into a great and holy and useful manhood. There is only one method of salvation, "Believe on the Lord Jesus, and thou shalt be saved."

We all of us want to be saved. We know that is our bottom need. We want to be saved from death and hell. Yes, that is quite true. But we want to be saved too from sin and its enslaving power. We want to be saved into greatness and holiness of life. Well, believe on the Lord Jesus. My dear friends, brethren in the ministry, we can preach this Gospel with equal courage to that with which Paul preached it. It is the one and only way. No other way has been discovered. "Believe on the Lord Jesus." Let us believe,—believe that He died for our sins, believe that He bore our sins away, accept the pardon and life He has purchased. Receive them as His free gift. And then let us commit ourselves to Him, risk everything on Him. Let us lay the whole weight of life and eternity upon Him. Then sin shall lose its power over us, and life shall blossom into a glory and a beauty, and at last we shall be saved completely when He sets us without spot or blemish, perfect, before God's Throne.

A Sunset Service on Round Top.

THE CHALLENGE OF THE MOSLEM WORLD TO THE COLLEGE MEN OF TO-DAY.*

Rev. Samuel M. Zwemer, D. D.

I wish to read to you the last page of a government publication issued by the British Government two years ago. It was edited by Viscount Bryce, and on page 509 of this Blue Book we have this remarkable testimony in regard to the hymn we have just been singing ("Faith of Our Fathers") in a letter that Viscount Bryce quotes from the mass of documents in regard to the Armenian persecutions and starvation programme and massacres. The letter was dated August 19, 1915, and reads as follows:

"God can shut again the mouths of lions. Do you know He has done so for many years? He has protected our nation, and we have lived all these years among the Mohammedans and still remain. How long, O God? I am afraid they mean to kill some of us, cast some of us into most cruel starvation, and send the rest into the desert. But be sure of this, my friend, that by God's special help I will do my best to encourage others to die manfully. I will await God's call for me, too, and if I die, will die as a Christian.

"May this country see that if we cannot live here as men, we can die as men. May many die as men of God! And may God forgive the Moslems all their sins which they do without knowing it! May Jesus soon see many Mohammedans as followers of His and as the fruit of His blood!

"May the war soon end in order to save the Moslems from their cruelty and savagery; for they increase in devilry from day to day in all these parts. Therefore we are calmly waiting on God, for the sake of the Moslems as well as for the Armenians. May God soon appear!"

That is my whole message to-night: May God soon appear! For there is no hope for the Near East, or for the Far East, or for any of us unless God Almighty appears in such a fashion as He showed Himself to that faithful Armenian pastor, in our own hearts and in our lives.

I was wondering to-night, as we sang

*Delivered at Round Top in the Northfield Student Conference, June, 1919.

that hymn, "Faith of Our Fathers," together, how many of us ever have thought through the history of that faith which we profess to hold, have traced its sources right back, as Dr. Coffin told us this morning, not to the stream or rivulet by whose side we are enjoying peace and comfort, but away back to the highlands of God, to our forefathers' faith, that faith for which they also laid down their lives.

Whenever you say Mohammedanism or Islam, you are carried back in thought to that great conflict which waged through thirteen centuries and throughout three continents to save Europe, and through Europe, America, from the onward waves of the aggressive Mohammedan religion. We owe much to the brave warriors of Poland, to the men who fought at the gates of Vienna, to Charles Martel and his warriors that kept back this tide of Mohammedanism from sweeping over all Europe; and so allowed us to-day to sing of this "Faith of Our Fathers."

I wish to lay before you to-night some aspects of the present-day Mohammedan problem with which you and I are called to wrestle as our forefathers were in the days of battle in Europe. The first thing to which we are called as a result of this world war, is to realize the new alignment of the Moslem world, because no section of the human race has felt so deeply and so widely the effects of the war and will feel more deeply and more widely and more terribly the effects of the peace table than the Mohammedan world.

What is a Mohammedan? Professor Margoliouth in his last book on Islam defines a Mohammedan cleverly and truly somewhat in these words: "A Moslem is a man who believes that God Almighty sent His final and perfect revelation of truth and ethics and social programme by the hand of Mohammed, the Arabian prophet, who arose six centuries after the Christian era." A Mohammedan is one who conforms himself to that life and to that programme. A Mohammedan is one who if he had our hymnal would sing of Mohammed what we sing of Christ.

"O Lord and Master of us all,
Whate'er our name or sign,
We own Thy sway, we hear Thy call,
We test our lives by Thine!"

Now, defining a Moslem in that fashion, we stand first of all before a baffling problem of investigation. The Psalmist says in one of the psalms that God telleth the number of the stars and bindeth up the broken in heart. We have counted the stars after God, but not the broken-hearted. You can go to your university libraries and pull down your star atlases prepared at great cost by astronomers. But we have never yet counted the broken hearts of the non-Christian world. We have never taken a census of Buddhism or Hinduism or Mohammedanism that is in any sense adequate or accurate. We stand to-day before a problem as regards the numbers and distributions and language areas of these two hundred millions more or less of our fellow men.

When I was in China in 1917, I met over two thousand missionaries in four great group conferences, and the combined verdict of all those groups was that the missionary body in China and the Chinese native church did not know the total Mohammedan population, nor its distribution, nor its real strategic centers, and that they had never even made a survey of Mohammedan Chinese literature. Mr. Broomhall estimates that there are between five and fifteen million Mohammedans in China. As regards Russia, we have not yet discovered exactly where its seventeen million or more Mohammedans are located. As far as I know, not a single branch of the Christian Church has ever sent out a single missionary worker adequately prepared to survey that problem. Then we have Afghanistan and Morocco and Central Asia, and Southern Persia and the interior and western parts of Arabia as practically unsurveyed, unoccupied, unmapped areas of the Moslem world.

This is a challenge to the men of to-day. Surely before we attempt a task, we ought to have men willing to survey that task and do it scientifically.

In this month's number of the *Asiatic Journal,* a colonel in the British army repeats the great blunder of ex-Kaiser Wilhelm at the Tomb of Saladin when he said there were three hundred million Mohammedans! One of the Moslem newspapers of London a few months ago even spoke of the four hundred million Mohammedans

who would rise as one man, in case Santa Sophia was handed over to the Greek Church or to Christendom!

In the second place, we need college men to-day for the careful investigation of the sources and the character of the Mohammedan religion. In time past it may have sufficed us to have studied this problem at second hand from our encyclopedias, and from the scholars, but to-day the Anglo-Saxon world owes it to itself to raise up a new body of scholarship which will do for Mohammedanism what has been done for Hinduism, what has been done in the case of Buddhism, and translate not one, but all of their sacred books. We do not have in the English language a single translation of any of the large collections of Mohammedan tradition. It is just as sensible for a man to think that one can understand Mohammedanism by buying a copy of Sale's "Koran" and saying, "Here is the content of this world religion," as for us to imagine that one can know the character of the Roman Catholic Church in Brazil, Mexico or Spain by studying Paul's Epistle to the Romans. The Koran is only one source of the Mohammedan religion, and a source that has been superseded and practically abrogated by the great superstructure of Mohammedan tradition and jurisprudence and canon law. I appeal to men here to-day, who have a gift for languages, to do what was first attempted one hundred years ago by a Britisher, Captain Matthews, in Calcutta, and to translate at least a portion of this vast Mohammedan Talmud, the Mohammedan traditions, into English, that men may know what this religion really is; to do for Mohammedanism thoroughly what Canon Gairdner did in one particular in a short article entitled "Mohammed without Camouflage," showing the Moslems of India and of London the real character of the original sources and their testimony regarding the life and character of the founder of the Arabian religion.

In the third place, we stand face to face with an entirely new political situation, baffling in its difficulty, surprising in its kaleidoscopic changes, so that if someone asks you, "What do you think is the effect of the war upon Mohammedanism?" you are perplexed and nonplused to give an answer, because to-day's papers deny the testimony of yesterday. The future of the Moslem world still hangs in suspense because the treaty with Turkey has not yet been completed. Yet with only some of the facts at our disposal, with only a part of the censorship yet removed, with only an inkling of what may be the policy of France and England and the other powers of Europe regarding the future of the caliphate, we may at least assert three things regarding the present political situation of the Moslem world.

First, that the roots of this war run into the Near East and this same religion, the religion of Mohammed. On page 239 of my book "Islam," you will find the programme of the Kaiser given. It was printed in 1907, and the sentence there quoted reads as follows:

"Carl Peters, the German traveler, stated that if German policy were only bold enough they would be able through Pan-Islamism to fashion the dynamite which would blow to atoms British and French rule from Morocco to Calcutta."

That programme was back of the war. The Bagdad Railway, as Professor Jastrow of the University of Pennsylvania has shown, was one of the fundamental causes of the war in the Near East; and everything that followed,—the Arabian kingdom, which was not spontaneous, but an artificial creation, created, not because the Arabians wanted it, but because the Allies needed it, and the kingdom of Hejaz with its new flag and its new programme; and all the other movements before and since 1914, were simply the outworking of the policies of the different European governments regarding the Mohammedan religion and the Mohammedan programme.

Pan-Islamism has come to naught. The holy war "made in Germany" ended in a great fiasco, except for the Armenian massacres. Egypt remained loyal, Morocco remained loyal, Algeria remained loyal, India remained loyal; and if anyone desires to see a great tribute to the righteousness and the strength and the Christian character of the British Government, let him simply ask this question: Why was it that among the eleven and a half million people in Egypt throughout all the years of the war not a single Christian suffered the loss of life or

limb or property, because of Mohammedan fanaticism? Let him ask how it was possible for Great Britain to control—I say not how, but to control in any fashion—the ninety-five million Mohammedans living under the British flag throughout the five long years of the war period? And if he answers that question he will know something of the strength of British rule and British Empire for which all of us are thankful to God Almighty.

The events that have taken place since, in Egypt, and in India as far as I can judge them, are of a similar character, as when some passing freight steamer or passenger liner strikes a hidden mine. Who put the mine there? Why, the Germans, or it may be the British, but the mine was put there in war time for *war* purposes. The war is over, but by some accident the ship still strikes the mine. The dynamite concealed by German propagandism, the dynamite of Mohammedan fanaticism, the dynamite of hatred to foreign rule, were all carefully put in place; and we need not be surprised if long after the war there are occasional explosions and movements of revolt against European governments.

But it is clear as the noonday sun that never again will conditions be what they were once in the Turkish Empire or in Arabia or in Central Asia or in any of the Mohammedan lands of the Near East. We stand before a new day of liberty of speech, of freedom of the press, of freedom of access, of railway, and automobile road, of a day in which we can say in truth that

> "The morning light is breaking;
> The darkness disappears."

And whatever may be the final political disposition of Central Asia, and what was the Turkish Empire, we may know that under whatever mandatory power those countries are placed, their condition economically and socially and morally, and as regards the uplift of the people, will be a thousand-fold better than it was under the old governments.

We stand also before a complete revelation of the character of Mohammedanism socially. Before the war there were people who thought that the missionaries painted Mohammedanism in black colors. Before the war there were those who thought Islam had been thoroughly reformed, that you could trust the "Young Turks." Before the war there were those who thought that the leopard had changed his spots and that Mohammedanism was now on the highway to progress as the very handmaid of Christianity, if not in dogmatics, at least in ethics and social programme. But no one who has read Lord Bryce's report, no one who has read the *London Times* in regard to the recent uprisings in Egypt, no one who has studied the campaign at Gallipoli, no one who has read the story of the imprisonment and treatment of British prisoners taken at Kut, can help being convinced that the Mohammedan classification of believer and unbeliever, the degradation of womanhood, the hopeless hostility to Christendom, have not changed one iota since that day when the German philosopher Schlegel in his chapter on the Saracens summed up a philosophical verdict. What did he say? "A prophet without miracles, a religion without mysteries, and a morality without love, which has always encouraged a thirst for blood and which began and ended in the most unbounded sensuality."

I know there are Mohammedans who are advocating reform and abolishing the teachings of polygamy. I know there are great Mohammedan leaders in India and Egypt who have written books on the rights of womanhood, and the removal of the veil, and the enlightenment and uplift of human life; but they are merely the exceptions that prove the rule. The Moslem world at large, 90 per cent of the Moslem world population, is still living under the mediæval system which was forged and fettered on the whole home life of the Near East in the seventh century by Mohammed and his successors. We can make out the entire case to-night for Mohammedan missions on the social question alone.

If there were no great commission, if there were no promise that Jesus, and not Mohammed, should be supreme, if there were no call to us to preach the faith of our fathers, I could yet make a clear case to every man here to gird on his armor and fight in this crusade against the gross social evils of Mohammedanism.

Think of its hopeless illiteracy. Egypt has for many years enjoyed British rule,

and so has India. Missionaries have been there for fifty years, and there are open schools for the people; and yet the last census of Egypt shows us that the illiteracy among Egyptian womanhood is 99⅞ per cent. Along the Nile Valley, only three women out of a thousand can read or write. And the last census of India shows that of men and women, the Mohammedans stand the lowest on the scale of illiteracy; and for the whole of India, among sixty-seven and one half million people 96½ per cent are put down as illiterate; and when you say illiterate in the Orient you also say superstitious. When you put on the map "illiteracy" and "superstition" you can add a third word, and that is, infant mortality; because it has been shown that the degree of infant mortality is almost exactly in proportion to the illiteracy of womanhood and the superstitions that control the home life.

But there are darker shadows, and you can put them all in one sentence. What does the young Mohammedan in the colleges of Calcutta or Bombay or Lucknow or Cairo meet? He meets the same temptations that you and I meet, only in aggravated form. What have you with which to fight your temptations in your struggle for character? First of all, we have God's testimony, His Word. Then we have the character of Jesus to imitate, to look up to. Nay, we have Him as a loving Friend. Then we look up into a heaven to which we hope to go, a new world wherein there dwelleth righteousness and where all is pure and the streets are pure gold. What has your Mohammedan brother, the pious, earnest, out-and-out Mohammedan student? When he is tempted by his temptations he turns to Mohammed's bible, and, may God have mercy on him! He turns over the pages of Mohammed's life, and, may God pity him! He looks up into Mohammed's heaven and sees there only what Stanley Lane-Poole called "an eternal brothel prepared for true believers."

What right have we to sing in our churches—and we mean it—

"Thou, O Christ, art all I want;"

"Hangs my helpless soul on Thee,"

and then to see them on the edge of the abyss with nothing to cling to? Why, the whole argument for the Mohammedan world and the non-Christian world is in one line of our hymn:

"Thou, O Christ, art all *they* want."

We have no right to withhold our best Friend, because He is not our Friend alone. He is the Friend of little children; and there are eighty million Mohammedan boys and girls under fourteen years of age. You talk of the problems of adolescence; you talk here about sex education. I beg of you to read any Mohammedan book on law or theology or fiction and ask yourself whether such a religion, in which sex education has gone mad, does not need the rescuing hand and the pure life and power of Jesus Christ our Lord.

This social problem includes also the defectives, the delinquents, the dependents. I can never forget my first visit to a Mohammedan prison, and I have read of the prisons in Morocco. I shall never forget my utter consternation when I saw two sparrows sold for so many farthings in East Arabia, not for food, but as playthings for the children. Each sparrow had its eyes sewn shut with a sewing needle and then was given to children to play with, with its wings clipped; that was the doll for children of four and five years old as they played in their homes. Cruelty to animals; cruelty to children; cruelty to womanhood; child marriage, polygamy, divorce, concubinage, slavery. And over it all, groveling superstitions which we dare not reveal because it would be impolite to speak of them. I will mention one.

Outside the mosques of Kuweit, Arabia, outside the mosques in Morocco, you may see a crowd of women and children gathered on Fridays after the noonday prayer. Each one holds in the hand a small cup used for coffee drinking, and as those who have made the Friday prayers emerge from the mosque, these holy men of the Mohammedan Church, each one condescends in kindness to the poor and needy and suffering to expectorate in the cups held out for the blessing of the holy man's prayers; and that is used in the homes of Mohammedans for the cure of the sick, for sore eyes, and for every ill that flesh is heir to, because it is based again upon tradition. Did not Mohammed say that the spittle after the Friday prayers carries with it the blessing of God?

The mission field appeals to us also among the Mohammedans because of its religious beliefs and because of its religious denials. As we gathered here I was saying to my friend, "I wonder whether the men would respond to-night if we did here as as they do at the Baslow Student Conference in England." During the most solemn periods of their Conference the leader would arise and say, "Let us repeat together the Apostles' Creed." I know your hearts respond, when you think of that faith of our fathers, our belief in a Father Almighty, our belief in a Saviour Who came, Who suffered, Who died, Who rose again, Who sits at the right hand of God, Who comes again; our belief in the trustworthiness of the records; our belief in the revelation of God,—I wonder whether there kindles in your heart something of the soldier's spirit of sheer loyalty to the faith that has given you all that you have, that gave your mother all that she gave you. Does it mean that? Or do we live in an age when men no longer have convictions, but only opinions in regard to the deepest issues of our life?

A German flag is a beautiful thing in days of peace. A German flag has lovely colors. A German flag has a romantic history. But a German flag flying over ramparts that belong to us is an insult and a challenge. And I tell you men to-night, that unless you have that spirit of supreme loyalty and absolute devotion to Jesus Christ, the Generalissimo of the forces of Christendom, we cannot see you in that part of the programme in the Mohammedan world which calls for the undermining of the foundations of the enemy and the capture of their Verdun for our Lord Jesus Christ.

And what is their Verdun? The strength of Islam is its thesim; and its theism is buttressed by both its beliefs and its denials. When you and I stand face to face with the individual Mohammedan, we love him for his devotion, we love him for his tremendous insistence that God lives, and that God is personal, and that God is eternal. But then his denials begin, and he says:

"Your Book is not trustworthy; your story of the Cross and Christ's death is a fiction. Your preëminence of Jesus displaces Mohammed, and in all things Mohammed must have the preëminence. Your ideals of the sanctity of the home are absolutely impossible; and what is more, your teaching of monogamy and the rights of womanhood are a slap in the face of the prophet of Islam, and the calendar of its saints for thirteen centuries."

The issue is drawn absolutely clear. The chasm yawns, and you cannot bridge it by any planks of compromise. A Moslem convert however leaps the gulf and stands on your side unconditionally surrendered to Jesus Christ. I have met many Mohammedan converts; I have never met one who had an apology to make for the character of Mohammed or who had intellectual difficulties with the mystery of the Trinity or who failed to say as Thomas did, "My Lord and my God," when he saw Christ on the Cross for his sins.

That problem, you men who have a deep religious experience, you men who are bedrocked and anchored on the faith of our fathers, must come out and help us to solve. You can help them. He has set your feet upon the rock, and they are still in the mire.

I was preaching in Cairo six years ago at an evening service, my theme was, "The Trustworthiness of the Synoptic Gospel," the reasonableness of trusting these records. And when the collection was taken up after the meeting, in the plate of the offerings there were two letters; one written by a Mohammedan law school student, the other by a medical student. Both of them, I was pleased to see, said a kindly word about the message, but they said this in their postscript: "Dear Sir: We come here every Sunday night. Will you not kindly deal with a more fundamental subject?" And one man said, "Please preach on this subject, 'Is There a God?'" While the other man wrote, "Please preach on this subject, 'Have We a Soul?'" He was the son of the muezzin of one of the leading mosques in Cairo; the father shouting from the minaret, "There is no god but God," the son stripped of all faith by modern government education and waiting to be led by the hand as Saul was when he could not see for the glory of that light. Will you come out and lead such? On every mission field of the Mohammedan world to-day there is the call for reinforcement. Arabia calls for

exploration. Turkey calls for reconstruction, medical men, teachers, men in every walk of the missionary life; and the whole of the unoccupied Mohammedan world is calling for pioneers like William Borden or like the hero scholar who died in India this past year, Howard Walter. Men with strong intellectual powers, men with big, loving hearts of sympathy, men who will venture all, as they did, and land—somewhere—God knows where—in Morocco or Afghanistan or Central Asia or among the Mohammedan tribes of Africa.

Over and over the call comes to us from that lonely band who are there to-night in the lands of darkness. I am just about to go back to Cairo, the capital of the Moslem world, with 850,000 people, the place where all the currents of Moslem thought, social reform and political programme center; where to-night Mohammedans are debating, just as you and I are, the future of Islam. Shall you and I bring to them and to the rest of our Mohammedan brothers that old, old message which Peter gave, which John gave, and which Paul gave to the same Near East? Shall we go in the same bold spirit? Shall we say as Peter did, "Whether it be right to obey God or man, judge ye. But we cannot but proclaim this Name which makes us and all men stand before you whole, able to meet temptation, able to struggle and to win in the fight for character; which has given us that peace that passeth all understanding; which has given us Jesus, supremely ours, and not ours only, but the Jesus Who in the Near East laid down His life for the whole world"?

Receipts for September.

Record of Christian Work (Free Distribution):

14339	$ 13 46
14340	12 15
14341	3 00
14342	2 00
14343	50
14344	1 00
	$ 32 11

Missionary Work in China:

$ 5 05

Central Africa (Dan Crawford's Work in):

$ 5 00

Record of Christian Work

A Review of Religious Thought and Activity and Bible Expositor.

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Our Book Table.

Between Two Worlds: The New Day and the Old Question. By John Heston Willey. Association Press, New York. Cloth. 160 pages. $1.25.

A suggestive little book, somewhat scrappy in style, but helpful and hopeful in its frank and fearless offering of criticisms and counsels on the topics, "This World and the Other," "The Evil of the World," "The Second Coming of Christ," "After Death—What?" and "The Great Adventure." The author says that we have no further use for materialism as a philosophy and assumes that "we are beginning to resent materialism as a *zeitgeist.*" He utters a needed caution against supposing, as so many seem to do, that any amount of ministry to men here below can take the place of other-worldliness, and well remarks, "We must remember and keep on remembering, in the midst of our university settlements and all our civic programmes, that in this New Jerusalem down here on earth we have no abiding habitation." Quotations are frequent, but not in every case attributed to the real originators of them—as in the reference of a classic observation of Immanuel Kant to Dr. Chalmers. Doubtless Dr. Chalmers sometime or other in the course of his life quoted those words, but no doubt also ascribed them to the great philosopher. Mr. Willey has written a readable book, but some of his historic illustrations are interpreted probably unconciously, in a partisan way. It is never well to mix history, much less theology, with politics.—*C. A. S. D.*

Bible for Home and School (The). By Edward Increase Bosworth, D. D. Macmillan Co., New York. Cloth. 281 pages. $1.10.

Dr. Bosworth's commentaries are always clear and helpful, and this one is not an exception. The

General Introduction and the first 87 pages comprise the results of the latest scholarship on the author, the Church in Rome, and the character of the Epistle itself.—*F. L. D.*

Complete Bible in Modern English (The). Translated by Ferrar Fenton, F. R. A. S., M. C. A. A. Oxford Press, New York. Cloth. 600 pages.

The value of this edition of the Bible will be proved by the special study it is the reviewer's intention to give it. This interest, created by a general survey of comments, notes, introduction as well as of the text itself, is increased by the fact that the translator who has made careful study of the Oriental texts, has developed this edition directly from the Hebrew, Chaldee, and Greek languages. He has used no intermediary version between the Greek or Oriental texts and his own manuscript.

The introduction gives the following explanation of the arrangement, purpose, and order of this volume:—

"The Books of the sacred volume of our Faith, as they were arranged by the Editorial Committee appointed by the Great Sanhedrin, called at Jerusalem for the purpose, in 3 B. C., were divided into four volumes, and put in the succession that I have followed in my translation.

"Vol. I contained the 'Books of Moses' or 'The Law' and was quoted as 'B'reshith' or 'Thorah,' 'The Law.'

"Vol. II contained the Book of Joshua to the end of the Second Book of Kings, and was quoted as 'Nebiaim Rashonim,' that is, 'The Early Reciters or Historians.'

"Vol. III contained the books from Isaiah to Malachi, and was quoted as 'Nebiaim Akheronim,' the 'Later Preachers,' or, as we now say, 'Prophets.'

"Vol. IV contained the whole remaining canonical Books of the Hebrew Scriptures, and was quoted as the 'Kathobim,' 'Sacred writers,' and included from the 'Books of Psalms' to the end of the 'Second Chronicles,' and, except in the 'Chronicles,' presents us with the divinely inspired Poetry and Philosophy of the Bible.

"I desired to follow this order of the Books. . . . .

"But my readers must not suppose that I sought only to reproduce the mechanism of the diction of the Scripture. My object was from the first to present the Spirit as well as the Letter of the sacred writers in our own tongue as accurately as a photograph shows the features, expression and mental characteristics of a man's face and mind." Comprehensively paragraphed throughout, with explanations, references, and helps, this edition gives opportunity for study, research, and special thought that many are giving God's Word at this time. For those who are making a special study as well as those who use His Word for purely devotional purposes, this version will be of particular help.—*D.*

Finding the Comrade God. By G. Walter Fiske. Association Press, New York. 236 pages. 75 cents.

That kind of religion which springs spontaneously from personal need and experience is always the kind that appeals. So is that conception of God, which meets a man's fundamental desires in a legitimate way and satisfies his deepest longings, the one that will find most ready acceptance in the hearts of men. This little book, whose title immediately wins its way, is an expression of just that kind of a Divine conception, while the religion it sets forth is the result of a practical empiricism. It springs from a Bible Study Course worked out originally with a group of business men, "to analyze the prime factors of religion." Its keynote is that "religion to be an achievement must first be a discovery." Among the chapter headings are: Discovering the Presence of God; Discovering God's Leadership in Human Life and History; Discovering God in the Laws of Life; Finding the Christ through Companionship in Sacrifice; Finding the Comrade God by the Help of the Christ; Discovering in Prayer our Way to God and His to Us; Discovering the Life of Good-will is Eternal.

Each chapter is divided in seven parts with a Scripture quotation. Its phraseology is fresh, inspiring, and stimulates thought. Suggestive questions at the end of each chapter help to make the book a first-class one for Bible class work.—*N. C. W.*

Gates of Janus (The): An Epic Story of the World War. By William Carter, D. D., Ph. D. F. H. Revell Co., New York. Maps. Cloth. 244 pages. $1.50 net.

Such a detailed and carefully planned production as this history of events of the great war makes one marvel at the effort and painstaking thoughtfulness of the author. The book shows deep and constant study of the daily progress of the war and a knowledge of events that is both accurate and illuminating. Surely an account of facts so concisely and chronologically given has definite permanent value and is a unique contribution to the literature of the great war.

In considering the book, however, note must be taken of its form and style. To term as an epic, a poem which concerns the Hun and Boche, seems incongruous. While the world war is surely great enough to produce more than one epic, a poem which involves such words as U-boat, von Hindenburg, Zimmerman, I. W. W., Y. M. C. A., Czecho-Slova, Japs, Bolshevik, and the like, hardly presents poetical significance, even though the form of writing may answer the technical definition for an epic. Such lines as the following may illustrate this point:

"In other years when some the question ask:
'Were your forbears arrayed in that great task?'
Proudly will answer many an Allies' home:
'Yes, my Great Grandad fought with Haig at Somme.'"

Also the constant use of the same metrical line grows monotonous. The force of varying scenes, emotions, campaigns, etc., should be brought out by different forms of poetic construction. The absence of any material change may be due to the fact that this poem was first published at weekly intervals in the *Brooklyn Daily Eagle* before it appeared in its present book form. Upon continuous reading one longs for some different form of poetic expression.

Among the strongest parts of this story in development of thought and idea are the sections on propaganda, the Armenians, and the councils of the Furies, especially those of fourth and last books.—*D.*

I-Wonder-Why Stories. By George Adam. Edited and compiled by Max Henkey. Geo. H. Doran Co., New York. Cloth. 152 pages. $1.25 net.

The custom of preaching a sermon to the children on Sabbath mornings before their parents receive their portion in due season is happily increasing and in many churches is enjoyed by the

elder as well as by the younger part of the congregation. The publication of these shorter sermons is also multiplying and Dr. Adam has added another to the list. The talks which he presents were first given in Emanuel Church, Montreal. The objects made to teach a moral or spiritual lesson are of wide variety and include many modern devices,—the wireless telegraphy, the submarine, the floating mines, the ships of the air, T. N. T., motor car explosions, and the like, which, wonders as they are, have become almost constant factors in the daily life of the world. Indeed, the late war is a veritable mine of sermon illustration for those engaged in homiletical pursuits. These simple talks will be suggestive to teachers of children, whether in the church, the school, or the home.—*L. M. N.*

New World Order (The). By Samuel Zane Batten. American Baptist Publication Society, New York. Board. 175 pages.

A simple and earnest discussion, in brief form, of some of the questions and issues growing out of the change which it is assumed by the author has come over the world, but which is perhaps more political and industrial than really religious. But whether men in the mass are now more Christian than they were before the war, they certainly work under very different conditions, and things outward are, as Mr. Batten says, "in a state of flux." Six questions are here noted for study—The Old and the New, The Rebuilding of the Community, the Democratization of Industry, the Socialization of the Nation, the Reconstruction of International Life, and the Church and the Crisis. Mr. Batten contributes some useful hints as to the solution of these problems, and also provides a few references to other authors who are working along this line, and looking not only for a new heaven but also for a new earth.—*C. A. S. D.*

Problem of Man's Ancestry (The). By Frederick Wood-Jones. Macmillan Co., New York. Paper. 48 pages. 7d. net.

A careful and acute study of "Darwinism" from the standpoint of the author, a professor of anatomy in the University of London. The universal interest of men in man is assumed, the views of Haeckel, Huxley and others are criticised, "end-on" evolution is discussed, and the conclusion is reached in these words: "Man is no new begot child of the ape, born of a chance variation, bred of a bloody struggle for existence upon pure brutish lines. . . . . Were man to regard himself as being an extremely ancient type, distinguished now, and differentiated in the past, purely by the qualities of his mind, and were he to regard existing Primates as misguided and degenerated failures of his ancient stock, I think it would be something gained for the ethical outlook of humanity—and it would be a belief consistent with present knowledge." In addition to this particular result, the author of this weighty little pamphlet urges a general reconsideration of the teaching of the immediate post-Darwinian school.—*C. A. S. D.*

Profits of Religion (The): An Essay in Economic Interpretation. By Upton Sinclair. The author, Pasadena, Cal. Paper. 315 pages.

The writer holds that a man's pockets can be picked the more easily while he is preoccupied with spiritual exercises, through which it is as impossible to rise as it is to raise yourself by your own boot straps. The standpatters, who favor the present social system, the middle class, the employers, and the prophets and priests of this bootstrap-lifting, all favor organized religion and the Church, because, he says, while the people are intent on religion, this wholesale pickpockets' association can the more safely and efficiently ply their trade. This book criticises everything in sight that savors of decency,—the home, the Church, the courts, the law, and other institutions which are cherished by some considerable millions of people who know what they want far better than the author, who seems to know what he does not want, but does not intimate very clearly what he does want. The only solution of the defects of the present social order, so far at least as any expression of religion in an organized form is concerned, is the "Church of the Social Revolution."

If Christianity has been "the chief of the enemies of social progress," those who for two thousand years have brought whatever light and hope and freedom this world has known, have lighted their torches at "that true light which lighteth every man that cometh into the world." This book is straight-out unquestioned Bolsheviki propaganda. Those who follow its views will surely fall victims to the oldest form of logical fallacy, the *non sequitur* and likewise to the oldest form of slavery, which is self-indulgence. This the author has the grace to admit.—*T. C.*

Spirit and the Word (The). By Z. T. Sweeney. Standard Publishing Co., Cincinnati, Ohio. Cloth. 148 pages. $1.25.

A reverent and careful statement of the Biblical doctrine of the Holy Spirit, in outline, with a few concise comments by the author on the significance of the various passages quoted. Emphasis is laid, not on feeling, or psychological analyses, but on the work of the Spirit as clearly indicated in Scripture texts, while it is admitted that a large amount of mystery attends the exercise of His gracious powers. The assumption made is that the Spirit and the Word agree together, while the conclusion is that the whole Christian life is one of obedience and faith.—*C. A. S. D.*

Village (The): Russian Impressions. By Ernest Poole. Macmillan Co., New York. Cloth. 234 pages. $1.50.

"The Dark People" given to us by this distinguished author last year is an excellent introduction to this more detailed account of life in Russia. In easy, conversational style Mr. Poole shows, through the account of his visit to the small estate of a Russian friend in northern Russia, the ideas and ideals of the peasant folks of this great land. He visited the entire neighborhood, talked personally with the peasants in their own huts, with the priest, the doctor, the "general store" keeper, the school-teacher, the sawmill owner, and saw "the dark people" at close range.

Each of these dreams dreams and sees visions. Just how clear and strong his thinking is, is written on every page of this interesting account. Some of the following sentences will stimulate the reader's desire to know this book more intimately: "There must be no difference made in our schools between the children of peasants and those of any other man. The school must be a meeting ground and draw all children of Russia together. They cannot start too soon to be friends. . . . . I believe that the people should own all the land. Let them little by little take it away from those who have more than enough. And meanwhile our new government should introduce heavy taxes upon capital of all kinds that will slowly . . . . cut into private fortunes and so lead to equality. But the money taken from the rich must be used so as to raise the level of all, that the rich may not suffer by the change—except to lose their snobbishness, which is the very worst thing they own. . . . . The man is blind who does not see

that blood must flow in Russia still. Never mind what they do in Petrograd. We shall not make peace with that gang in Berlin. If they come and try to take our grain, we will fight. . . . . Now it is time to rise like men, and talk together, and find out what we really want. We want better lives, more food and clothes, and better huts and finer schools for our boys and girls. You [Americans] must tell us how to live and work; . . . . we must see each other clearly, and we must find out how to stop all wars. Not by a whirlpool of chatter like that going on in Petrograd, but by hard slow work and learning, we must climb the long road to a better world."—*D.*

Wall and the Gates (The) and Other Sermons. By J. Ritchie Smith. The Westminster Press, Philadelphia. Frontispiece. Cloth. 278 pages. $1.50 net.

In this volume of sermons, Dr. Smith, professor of homiletics at Princeton Seminary, gives us some fine samples of the art he teaches. His themes are all great but fresh, and are worked out in very simple, clear language. For example, in the sermon on the Book of Proverbs he shows that religion does not teach us to walk with our heads in the clouds, but concerns itself "profoundly and particularly with the common tasks, interests, activities, relations, pleasures of men." The Psalms are happily contrasted with the Proverbs, the one giving the religion of the altar and the sanctuary, the other its practical fruit in the home and the market place.—*W. L. H.*

Practicing Christian Unity. By Roy Bergen Guild. Association Press, New York. Board. 85 pages. 75 cents.

One of the urgent needs in our religious life today is the organic union of Christian churches resulting from and witnessing to our real unity in Christ. By working together at common tasks we get to know one another better and grow towards union. In this little book Mr. Guild, the Executive Secretary of the Commission on Interchurch Federations of the Federal Council of the Churches of Christ in America, shows us what valuable results have been achieved by federations of churches in about forty of our principal cities which employ capable executive secretaries. Especially in social service and in community evangelism have these interchurch efforts had marked success. In Pittsburgh commercialized vice was driven out and the police courts reformed. In Indianapolis thirty-three thousand persons joined the churches in five years. In Cleveland comity in the location of new churches has become the established rule. Church publicity, week-day religious education, keeping recreation clean, and united study of the religious problems of individual cities are some of the things accomplished. Out of his experience the author gives helpful suggestions for organizing interchurch federations.—*W. L. H.*

YOUNG PEOPLE'S BIBLE CORRESPONDENCE COURSE.

Miss A. W. Pierson.

All correspondence relating to this Department should be sent to Miss A. W. Pierson, 10 Elston Road, Upper Montclair, N. J. Send in answers, if possible, before the end of each month. Give name, age and address.

BIBLE FOLK WHO DARED.

Scripture to be Read.

1. A noble queen dethroned. Esther i. 10-12, 19, 21.
2. A new queen chosen. Esther ii. 1-9, 15-17.
3. A plot discovered. Esther ii. 21, 23.
4. A clever rascal. Esther iii.
5. A praying queen. Esther iv.
6. A heroic queen. Esther v. 1-8; vii. 1-6.
7. God's people saved. Esther viii.

Questions to be Answered.

1. What did Mordecai do for the king which brought him into favor?
2. How did Haman "fall into the pit he had digged for another"?
3. How many times is the name of God mentioned in the Book of Esther?
4. Why is the Book of Esther called by some "The Hidden Hand of God"?
5. When was Haman compelled to "Do unto others as he would have been done by"?
6. What feast do the Jews celebrate today in memory of this time?
7. In what ways is God's hand especially shown in this story?

Subject for Meditation.

God never fails us when we "dare" for Him even though we may be afraid at the time. Unless we are willing to trust God and go ahead, someone else will have the honor of doing God's work.

XI. The Queen Who Dared to Face Death to Save Her People.

Probably most of us at some time in our lives have wished that we could be a king or a queen and live in a palace, ride out in a gilded coach, wear fine clothes, have plenty of servants, and have everyone bow down to us. However, there is an adage which is a true one, "Uneasy is the head that wears a crown." If we could talk with kings and queens, especially those of the present day, I feel sure they would tell us they have found it true. Certainly since the beginning of this world war the crowned heads of Europe have not rested very quietly.

In the land of Persia, hundreds of years ago, a little daughter was born into one of

the Jewish families which had been carried away captive from Jerusalem by Nebuchadnezzar. While still a child, little Esther was deprived of both of her parents, and was adopted by a relative named Mordecai and brought up as his own child. She was a pretty little thing and grew in beauty and grace as she grew in years, until when she reached womanhood she was strikingly lovely. Her dark lustrous eyes shaded by long curling lashes and her exquisite face framed by soft dark wavy hair made her a picture for an artist.

Mordecai guarded her carefully from the admiring glances of the crowded streets. She was kept in the seclusion of the house or garden and never left it unless closely veiled and carried in a curtained palanquin. Nevertheless the fame of her beauty was spread abroad through the talk of the servants.

The king of the country—becoming angry with his queen because she was modest enough to refuse to do his bidding and expose her face and person to the rude gaze of a crowd of drunken courtiers—in his anger deposed her, and sought another to take her place on the throne. He sent out an order for all the most beautiful maidens in his realm to be brought before him that he might chose a new queen.

Mordecai's heart sank within him, and he guarded his Esther more carefully than ever. One day, however, there was a thundering knock on the gate, and he was ordered, in the king's name, to open it. When this was done he was shown a copy of the king's decree and commanded to send his ward to the palace to be brought before the king. Poor Esther threw herself at his feet imploring him to save her, but he was powerless, and she was borne away in a fainting condition.

Upon her arrival at the palace she was given into the charge of one of the king's most trusted chamberlains who was "keeper of the women." Esther's quiet modesty and gentle grace and beauty attracted him, and he chose for her the quietest and best rooms in the women's palace, and gave her several maidens to wait upon her.

For a year she was bathed in perfumes and oils and had everything possible done to enchance her beauty, until it came her turn to go before the king. She was told that she could have jewels and beautiful robes and anything she wanted to adorn herself, but she asked for nothing extra, and in her quiet unadorned beauty she went before the king. Her gentle grace and queenly bearing attracted the king at once, and he chose her to be his queen and put upon her head the crown of the deposed queen and made a feast in her honor.

While Mordecai did not wish his beautiful Esther to be in the palace of such a cruel, immoral, heathen king as Ahasuerus, he was somewhat relieved when he heard that she had been chosen to be queen, and would not simply be kept in the palace as one of the King's concubines. He believed that God had some purpose in thus bringing Esther into such a position of power.

Among the king's courtiers was a very proud and ambitious man, who by flattery and gifts had won his way into high favor with the king. He aspired to the throne, but pretended to be the king's most loyal and devoted subject. This wicked Haman worked so successfully that before long the king issued orders that everyone was to honor Haman as they did the king by bowing to the dust before him. This pleased the ambitious man, but there was one "fly in the ointment," Mordecai, the Jew, whom he hated, refused to pay him this homage, declaring that he bowed to God only. Haman determined to have his revenge and destroy not only Mordecai, but all of his hated race who were in the provinces of Babylon. With this plan of wholesale slaughter, he went with flattering lies to the king and persuaded him that it was for the king's best interests to destroy the Jewish people. The king, not knowing that his queen was of the Jewish race, consented to Haman's wicked plot, and the edict went forth all over the realm that in a certain year—a year hence—all the Jews were to be slain.

When Mordecai saw the decree he put on sackcloth, and with ashes upon his head he went and walked outside the palace. The queen heard of his mourning and sent to inquire the cause. Mordecai sent her a copy of the decree and told her to go before the king and implore him to change the decree. She replied that it might mean death to her to go before the king unless he sent for her, but that she and her maidens would fast and pray for three days, and that he and his friends were to do the same. Then she would risk the king's displeasure and her own life and go in uncalled to the king.

After the three days were over, and with a last prayer to God for help, she put on her beautiful robes and went and stood at the entrance of the king's apartments. When he saw her in her wistful beauty, he held out to her his golden scepter and she knew that her prayers had been answered.

Drawing her to a seat by his side, he asked her for what she would make request and promised to grant it. She invited him and the cruel Haman to come to a banquet which she had prepared. Her request was granted, and Haman was greatly flattered to be so honored by the queen. She invited them to come to another banquet the following day, and then, before the wicked Haman, she threw herself at the feet of the king and begged for her life and the life of her people.

When the king found out her race and Haman's cruel plot to destroy them all, he was so angry that he commanded Haman

and his sons to be hanged, and gave his estates and rank to Mordecai, and at the queen's request he issued a second decree which permitted the Jews to defend their lives so that they were not destroyed. Thus this noble queen at the risk of her own life saved her people from death and destruction.

THOUGHTS FOR THE QUIET HOUR.

NOVEMBER, 1919.

Saturday, 1st. *Be not weary in well doing. 2 Thess. iii. 13.*

We ought not to be weary of doing little things for the love of God, Who regards not the greatness of the work, but the love with which it is performed.—*Brother Lawrence.*

Sunday, 2nd. *Be still. Isa. xxiii. 2.*

"There is no music in a rest, but there is the making of music in it." In our whole life melody the music is broken off here and there by "rests," and we foolishly think we have come to the end of the tune. God sends a time of forced leisure, sickness, disappointed plans, frustrated efforts, and makes a sudden pause in the choral hymn of our lives, and we lament that our voices must be silent, and our part missing in the music which ever goes up to the ear of the Creator. How does the musician read the rest? See him beat the time with unvarying count and catch up the next note true and steady, as if no breaking place had come in between.

Not without design does God write the music of our lives. Be it ours to learn the time and not be dismayed at the "rests"! They are not to be slurred over, not to be omitted, not to destroy the melody, not to change the keynote. If we look up, God Himself will beat the time for us. With the eye on Him, we shall strike the next note full and clear. If we say sadly to ourselves, "There is no music in a rest," let us not forget "there is the making of music in it." The making of music is often a slow and painful process in this life. How patiently God works to teach us! How long He waits for us to learn the lesson!—*Selected.*

Monday, 3rd. *Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. Luke v. 5.*

Obedience does not consist merely in doing things which Christ commands, but in doing things because Christ commands them, and for the sake of pleasing Him. An obedient to-day will remove to-morrow's mountains.—*C. F. Bates.*

Tuesday, 4th. *The love of money is the root of all evil. 1 Tim. vi. 10.*

Remember: One act of charity will teach us more of the love of God than a thousand sermons; one act of unselfishness, or real self-denial, the putting forth of one loving feeling to the outcast and those who are out of the way, is worth more than whole volumes of the wisest writers on theology. Give, and God's reward to you will be the spirit of giving more. Give liberally somewhere in God's name and in God's cause.—*Selected.*

Wednesday, 5th. *The work of thine hand which thou doest. Deut. xiv. 29.*

If you and I to-day
Should stop and lay
Our life work down, and let our hands
fall where they will—
Fall down to lie quite still;
And if some other hand should come, and
stoop to find
The threads we carried, so that it could
wind,
Beginning where we stopped; if it should
come to keep
Our life work going; seek
To carry on the good design
Distinctively made yours, or mine,
What would it find?

—*Selected.*

Thursday, 6th. *And be not drunk with wine, wherein is excess; but be filled with the Spirit. Eph. v. 18.*

Paul's cure for intoxication is inspiration. Paul's cure for the life of the flesh is the

life of the Spirit. He is perfectly consistent in all his philosophy. Right away through he says there is no cure for all these lusts that war against the soul—drunkenness, immorality, the gambling habit, what you like—but what he calls the life of the Spirit, the passionate love of the Lord Jesus Christ and the righteousness of the Kingdom of God. There is no cure for the passions that become selfish except the love of Christ shed abroad in our hearts by the Holy Spirit that is given us.—*C. Silvester Horne.*

Friday, 7th. *The* LORD *is my shepherd; I shall not want. Ps. xxiii. 1.*

Give me ten thousand pounds, and one reverse of fortune may scatter it all away; but let me have a spiritual hold of this Divine assurance, "The LORD is my shepherd; I shall not want," then I am all right. I am set up for life. I cannot break with such stock as this in hand. I never can be a bankrupt, for I hold this security, "The LORD is my shepherd; I shall not want." Do not give me ready money now; give me a check book and let me draw what I like. This is what God does with the believer. He does not immediately transfer his inheritance to him, but lets him draw what he needs out of the riches of His fullness in Christ Jesus.—*C. H. Spurgeon.*

Saturday, 8th. *These . . . . have turned the world upside down. Acts xvii. 6.*

The serene beauty of a holy life is the most powerful influence in the world next to the might of God.—*Pascal.*

Sunday, 9th. *The love of Christ constraineth us. 2 Cor. v. 14.*

If any man ask me, seeing that faith justify me, why I work, I answer, Love compelleth me. For as long as my soul feeleth what love God hath showed me in Christ, I cannot but love God again and His will and commandments, and of love work them, nor can they seem hard unto me. I think not myself better for my working, nor seek heaven because of it. For a Christian worketh to make his weak brother perfecter, and not to seek a higher place in heaven. I compare not myself unto him that worketh not. No, he that worketh not to-day, shall have grace to turn, and to work to-morrow; and in the mean season I pity him and pray for him. If I had wrought the will of God these thousand years, and another had wrought the will of the devil as long, and this day turn, and be as willing to suffer with Christ as I, he hath this day overtaken me, ... and I envy him not, but rejoice as of lost treasure found. For if I be of God I have these thousand years suffered to win him for to come and praise the name of God with me. These thousand years have I prayed, sorrowed, longed, sighed and sought for that which I have this day found, and therefore I rejoice with all my might and praise God for His grace and mercy.—*William Tyndale.*

Monday, 10th. *Pure religion and undefiled before God and the Father is this, To . . . . keep himself unspotted from the world. Jas. i. 27.*

No definition of religion satisfies us, except that which declares that it is the completion of the life of man.—*Phillips Brooks.*

Tuesday, 11th. *Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof. Matt. vi. 34.*

Once open the door to trouble and its visits are threefold; first, anticipation; second, in actual presence; third, in living it over again. Therefore, never anticipate trouble, make as little of its presence as possible, forget it as soon as past.—*Selected.*

Wednesday, 12th. *Whom the Lord loveth he chasteneth. Heb. xii. 6.*

It has been well said that "Earthly cares are a heavenly discipline," but they are even something better than discipline; they are God's chariots, sent to take the soul to its high places of triumph. In the Canticles we are told of "a chariot . . . . paved with love." We cannot always see the love-lining to our own particular chariot. It often looks very unlovely; but every chariot sent by God must necessarily be paved with love since God is love. It is His love, indeed, that sends the chariot. Look upon your chastenings, then, no matter how grievous they may be for the present, as God's chariots, sent to carry your souls into the "high places" of spiritual achievement and uplifting, and you will find that they are, after all, "paved with love."—*H. W. Smith.*

Thursday, 13th. *As thy days, so shall shall thy strength be. Deut. xxxiii. 25.*

He who would serve God wisely and well will use to-day's strength only for the duties of to-day. To him who thus walks and works in the plain path and in the loving service of God, the promise of God rings out in never failing freshness: "Thy shoes shall be iron and brass; and as thy days, so shall thy strength be."—*Selected.*

Friday, 14th. *According to your faith be it unto you. Matt. ix. 29.*

So it ever is. Christ's mercy, like water in a vase, takes the shape of the vessel that holds it. On the one hand, His grace is infinite and is given to every one of us "according to the measure of the gift of Christ," with no limitation but His own unlimited fullness; on the other hand, the amount we practically receive from that inexhaustible store is determined by the measure and the purity and the intensity of our faith. On His part there is no limit but infinity; on our side the limit is our capacity, and our capacity is settled by our desire. His word to us ever is, "Open thy mouth wide, and I will fill it," "Be it unto thee even as thou wilt."—*Alexander Maclaren.*

Saturday, 15th. *Patient in tribulation; continuing instant in prayer. Rom. xii. 12.*

There are two kinds of evils which it is folly to lament. Those which you cannot cure and those which you can.—*William Hutton.*

Sunday, 16th. *I know thy works, and where thou dwellest. Rev. ii. 13.*

O soul, that's filled with discontent,
Shouldst thou lament,
Because thy life in narrow bounds is pent?

The land was small where Jesus dwelt,
Yet He ne'er felt
That God with Him had thus unwisely dealt.

But rather, in His narrow place,
He set His face
To do God's will—and there redeemed the race!

So, soul, learn this: Thou hast a part
Just where thou art,
Which, if thou'lt do, will surely bless some heart;

And not so much where thou dost dwell,
As whether well
Thy work thou dost, at last thy fate will tell.

—*William P. Finney.*

Monday, 17th. *Jesus . . . . prayed, saying, O my Father, ... let this cup pass from me: nevertheless not as I will, but as thou wilt. Matt. xxvi. 36, 39.*

That life is most holy in which there is least petition and desire and most of waiting upon God; that in which petition most often passes into thanksgiving. Pray till prayer makes you forget your own wish and leave it or merge it in God's will.—*F. W. Robertson.*

Tuesday, 18th. *Count it all joy when ye fall into divers temptations. Jas. i. 2.*

We cannot be losers by trusting God, for He is honored by faith, and most honored when faith discerns His love and truth behind a thick cloud of His ways and providences. Happy those who are thus tried! Let us only be clear of unbelief and a guilty conscience. We shall hide ourselves in the rock and pavilion of the Lord, sheltered beneath the wings of everlasting love till all calamities be overpast.—*Selected.*

Wednesday, 19th. *I have loved thee with an everlasting love. Jer. xxxi. 3.*

No dark trials, no grievous judgment, can cross our sky without revealing some spot of heavenly blue in the midst of it; or, if concealed for a moment, breaking forth again with greater brightness and beauty. No mysterious dispensation can ruffle the surface of our peace, and raise up agitating doubts and fears, without leaving behind a purer joy, a calmer and deeper satisfaction, that best and truest peace which is born of conflict and trouble.

Behind every storm of trial and every cloud of sorrow is the heavenly blue of Christ's unchangeable love, a love stronger than death, a love that follows us amid all our wanderings and backslidings, amid all our changes of heart and of circumstance, and remains steadfast and unwavering even when our love is suspicious and cold. "I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee"; and every mutation of earth passes away from before that love as the cloud from the sky and the wave from the ocean. —*Hugh Macmillan.*

Thursday, 20th. *Boast not thyself of to-morrow. Prov. xxvii. 1.*

The only preparation for the morrow is the right use of to-day. The stone in the hands of the builder must be put in its place and fitted to receive another. The morrow comes for naught, if to-day is not heeded. Neglect not the call that comes to thee this day, for such neglect is nothing else than boasting thyself of to-morrow.—*George Bowen.*

Friday, 21st. *To morrow shall be as this day. Isa. lvi. 12.*

Show me your to-day, and I can judge of your to-morrow. If to-morrow is to be strong and sweet and beautiful, then to-day must be devoted to the development of the graces desired. To-morrow must get to be to-day before it comes to its kingdom. To-day is the golden age of your life and mine. To-day "all things are possible to him that believeth." To-day Christ is ready to bestow upon you the gift that will give you power to become a son of God. To-day the air is like magic. Breathe it with faith and courage. Act not in some to-morrow vague and illusory, but now. "Now is the day of salvation."—*Louis Albert Banks.*

Saturday, 22nd. *After that the Holy Ghost is come upon you . . . . ye shall be witnesses unto me. Acts i. 8.*

God wants us all to be His ambassadors. It is a position higher than that of any monarch on earth to be a herald of the Cross, but you must be filled with the Holy Spirit. —*D. L. Moody.*

Sunday, 23rd. *For thy name's sake lead me, and guide me. Ps. xxxi. 3.*

The outward features of our life may not be all that we should choose them to be; there may be things we wish for that never come to us; there may be much we wish away that we cannot part from. The persons with whom we live, the circumstances by which we are surrounded, the duties we have to perform, the burdens we have to bear, may not only be other than what we should have selected for ourselves, but may even seem inconsistent with that formation and discipline of character which we honestly wish to promote. Knowing us better than we know ourselves, fully understanding how greatly we are affected by the outward events and conditions of life, God has ordered them with a view to our entire and final, not only our immediate, happiness; and whenever we can be safely trusted with pastures that are green, and waters that are still, in the way of earthly blessing, the Good Shepherd leads us there. —*Arnold W. Thorold.*

Monday, 24th. *How hardly shall they that have riches enter into the kingdom of God. Luke xviii. 24.*

It is not the fact that a man has riches which keeps him from the Kingdom of God —but the fact that riches have him.—*Selected.*

Tuesday, 25th. *My words shall not pass away. Matt. xxiv. 35.*

You never can get to the end of Christ's words. There is something in them always behind. They pass into proverbs, they pass into laws, they pass into doctrines, they pass into consolations; but they never pass away and, after all the use that is made of them, they are still not exhausted.—*Arthur Penrhyn Stanley.*

Wednesday, 26th. *He knoweth the way that I take: when he hath tried me, I shall come forth as gold. Job xxiii. 10.*

The Master will mix the hours as it pleases Him, and so you should accept them with a murmurless spirit, if you are expecting Him to work out His own purpose in and through you. Bright and dark days will often stand close together, but each shall come to declare His message. In painting china the artist outlines the piece of work in a dull black, and then "fires and burnishes" it, and lo! it comes forth in the beautiful color of gold. God has a golden thought and purpose back of each dark experience, and when He has tried us, He will bring us forth as gold. Yes, to take life as it comes; not to be so anxious about the form of the day as the life of the spirit it should enshrine—this is the secret of unfolding God's noble thought in terms of generous and Christlike living. The crown of the morrow lies in that approach to the Christ character which a life of faithfulness to-day makes real and abiding.—*I. Mench Chambers.*

Thursday, 27th. *In every thing give thanks. 1 Thess. v. 18.*

Thanksgiving should never be wanting in a life. It is not enough to observe one day in the year for thanksgiving, although that is a beautiful thing to do. Nor is it enough to put a sentence of thanksgiving into our daily prayers, although this also is proper. It is the grateful spirit that pleases God, the spirit that is always full of praise. Too many of us go to God only with requests, our burdens, our worries, while we but rarely go to Him with praise. We are not to be thankful only for the pleasant things that come into our days—we are to be thankful, too, for the things that appear to us to be adversities. "In every thing give thanks." That means, in the sad days as well as in the glad days, when clouds are in the sky, as well as when the sunshine is pouring everywhere. It is especially said here that this is the will of God for us. This is the way God wants us to live. A rabbinical teaching says that the highest angel in heaven is the angel of praise. The Christliest life is one that is always keyed to the note of praise.—*J. R. Miller.*

Friday, 28th. *Be ye thankful. Col. iii. 15.*

Cultivate the thankful spirit! It will be to thee a perpetual feast. There is, or ought to be, with us no such thing as small mercies; all are great, because the least are undeserved. Indeed, a really thankful heart will extract motive for gratitude from everything.—*J. R. Macduff.*

Saturday, 29th. *Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. Acts xx. 35.*

Unhappiness is the hunger to get. True happiness is the hunger to give.—*G. W. Jordan.*

Sunday, 30th. *A servant of God. Jas. i. 1.*

What am I but a servant in whose hand
Are tools which He hath fashioned; wherewith I
May render faithful service, if I will,
Or mar His perfect plan for me? My Lord,
My Master, let my will be as Thine own,
So that Thy mighty hand through me may work.
Thou knowest all the weakness of the heart
That fain would serve Thee well, yet finds itself
So slow to catch the spirit of Thine own.
O strengthen me, my Lord, and let Thy power
Be poured upon me; so that all I do
Henceforth may glorify Thy holy name.

—*Selected.*

DEVOTIONAL STUDIES IN THE SUNDAY SCHOOL LESSONS.

Rev. F. B. Meyer, B. A., D. D.

PETER'S GREAT CONFESSION.

(Nov. 9, Matt. xvi. 13-24.)

Nov. 3. Matt. xvi. 13-24.
Nov. 4. Mark viii. 31-38.
Nov. 5. John vi. 63-69.
Nov. 6. John iv. 46-53.
Nov. 7. Luke xxiv. 25-27, 44-47.
Nov. 8. Isa. xi. 1-10.
Nov. 9. Isa. liii. 1-12.

For about two and one half years our Lord had been manifesting before His disciples the Divine life. He had not informed them of His intrinsic glory, but had left them to form their own conclusions. If they had been able to discern that His union with God was altogether unique, they would have approved themselves fit to be His apostles and messengers to the world. But if their eyes had been blinded to His essential nature it might be necessary to adopt some new method of enlightenment, or even to chose others, who would prove to be more worthy for the great tasks that awaited them. Six months alone remained for Him, ere He laid down His life as a glad sacrifice on the Cross, and therefore no time could be lost.

In order to secure the necessary seclusion for His great inquiry, He led the little group, on whom so much depended, to the northern frontier of Palestine, where the mighty Hermon rears itself above the snow line. An ancient town, once known as Paneas, but then Cæsarea Philippi, and

now Banias, afforded them lodging, but more often they must have climbed the lower slopes of the range, or lingered where the Jordan issues forth from the cliff side, or frequented the glens and glades of the cedar forest, which furnished the beams for Solomon's Temple.

THE MASTER'S QUESTION. "Whom do men say that I the Son of man am?" The question startled them. Hitherto He had made Himself of no reputation, and seemed quite indifferent to the estimate formed by His contemporaries. The answer differed widely. People realized that a Divine fire shone behind the fine porcelain of His manhood. Some saw in him—and Herod agreed tremblingly—the reappearance of the murdered Baptist. Others said that He fulfilled Malachi's prophecy that Elijah would return to inaugurate the great day of God. Others compared Him to this or the other of the Hebrew prophets. Our Lord was neither surprised nor disappointed at these replies. He sought not honor of men.

But, to speak after the manner of men, His heart must have stood still, when He asked the second question: "But whom say ye that I am?" There was no hesitation, for Peter, as the spokesman of them all, hailed Him as the Christ—the Messiah, Whom the Jews were expecting; and as also *the* Son of the ever living God, not *a* son but *the* Son, *i.e.,* the Only Begotten. The Saviour's heart responded with overflowing joy. His secret was understood. Those years had not been in vain. Flesh and blood had not revealed this great conclusion to them, but the Father; the recipient soul of His friend and apostle stood at that great hour in the radiant circle of special blessedness.

THE FOUNDATION OF HIS CHURCH. Clearly the Church at that moment existed only in the Divine mind and purpose. The future tense intimates that it had yet to be built. One by one the stones had to be excavated and placed. But the Church—which here stands for all those who shall have believed in Him—was to be specially His own. He does not say *the* Church but "*my* Church." It is His body, His Bride, the fulfillment of His own nature, through whom He is to reveal the entire beauty and glory of His character. (See Eph. v. 23-30; also i. 23.) When the Hebrew people failed God in His great purpose of blessing the world, then the period of the Church supervened, and she was bidden to take up and complete their great mission. (See Rom. xi.) One day we shall hear the invitation to the marriage supper; but that can only be when the Lord's gracious power is triumphant over all His foes. (See Rev. xix. 6, 7.)

Our Lord foresaw that His Church would be subjected to violent attack on the part of the evil forces that He referred to as "the gates of Hades." *Hades* is the unseen world, which is the special hiding place of the wicked spirits that rule the darkness of this world (Eph. vi. 11, 12). The *gate* in Oriental thought and speech stands for the place of judgment, the connivance of plots, the mustering of forces, the focus of national will and counsel. The dread conflict of the Christian centuries, of which the Book of Revelation is full, was not hidden from Him. (See Matt. xvi. 21; xxiv. 9.) He knew that "the beast that ascendeth out of the bottomless pit" would overcome and kill God's witnesses, that the dragon would seek to devour the woman's child, and that he would "make war with the remnant of her seed." (See Rev. xi. 7; xii. 4, 5, 17.) He knew that His Church would only overcome by Blood. The long-drawn-out agony of that unceasing war was unveiled before His gaze; but He knew that "the gates of Hades" would not prevail.

The reason of the Church's prevalency consisted in her foundation, which was not in the inconsistent and fallible Peter, but in the great fact of Christ's own nature, which He had just announced. That this was His meaning is abundantly clear from the phrasing of the Greek. There are two Greek words here. The one, *petros*, a stone cut out of the parent bed, which may become a pebble rounded and polished in the ocean. The other, *petra*, the parent bed. If our Lord had intended Peter as the foundation, He would have said, "Thou art Peter, and on *thee* I will build My Church." But instead, carefully choosing His phrasing, He said, "Thou art Peter (a stone), but on this *petra* (rock) I will build My Church." Within a few minutes of this, Peter would incur the sharpest rebuke ever administered by those gentle lips, and in the Garden and trial he would fail Him. No *petra* was he, and none was

more willing than he to confess that Jesus only, was the Living Stone (1 Pet. ii. 6, 7). The narratives of Acts xv. and Gal. ii. prove beyond question that Peter had no such undisputed supremacy in the primitive Church as has been claimed for him.

THE GIFT OF THE KEYS. It should be carefully noted that what was said to Peter here was repeated *first* to individuals (xviii. 18) and *afterwards* to the entire group assembled in the upper room on Easter night (John xx. 23). In that group were not apostles only, but they who were with them and the two who had walked to Emmaus with burning hearts. This is not the prerogative of the priest, but of every Christian, who has received the gift of the Holy Spirit, not simply Regeneration, but as an endowment for ministry. (See Eph. iv. 12.)

We are sent as our Master was "to preach deliverance to the captives, and . . . . to set at liberty them that are bruised." We may *open* the doors of their cells to those who are in despair, and we may *shut* the doors that open out on the dark midnight and moaning waves of despair. Suppose, for instance, that a Christian sister comes in contact with some poor soul who fears that she has sinned beyond hope of forgiveness, she may take her key, Luke vii. or John viii., and by either may unlock the door of despair and bring that soul forth to the light of assured pardon and peace.

Or again, when a man has abandoned himself to despair, because he supposes he has committed the unpardonable sin, a scribe, who is well instructed in the Kingdom of God, may quote our Lord's words spoken under similar circumstances in Mark iii. 28, and indicate the difference between sin and sins, between the actual acts and the condition into which a soul may drift which had killed all feeling. That key will turn the wards in the lock of every cellar in Castle Despair.

Or again, a soul may be tormented by an unhealthy, morbid conscientiousness, to whom Gal. iii., iv., or Col. ii., will be as the key of God. Thrice blessed is the work, thus opened to us all, of going forth to open prison doors, as when the angel led forth Peter in the early dawn, so that from sleeping between two keepers he found himself free to take his way through the silent streets. The one qualification is summed up in our Lord's command—"Receive ye the Holy Ghost."

GOLDEN TEXT: *Matt. xvi. 16.*

WITNESSES OF CHRIST'S GLORY.

(Nov. 16, Luke ix. 28-36.)

Nov. 10. Luke ix. 28-36.
Nov. 11. 2 Pet. i. 16-20.
Nov. 12. Ex. xxxiv. 29-35.
Nov. 13. Isa. vi. 1-13.
Nov. 14. 2 Cor. xii. 1-10.
Nov. 15. Col. iii. 1-11.
Nov. 16. 1 John iii. 1-8.

On the afternoon of the last day of our Lord's sojourn at Cæsarea Philippi, He proposed to His three chief apostles that they should accompany Him for a season of retirement on the upper slopes of Hermon. Little realizing what was in store for them, they readily accompanied Him to a scene which left an ineffaceable impression. In his last days it was to the Transfiguration scene that Peter referred as giving the outstanding evidence of his Master's Divine nature. For him it was the "holy mount," and they were "eyewitnesses of his majesty" (2 Pet. i. 16). *The place was clearly Mount Hermon,* at the foot of which they had been spending the previous days. Mount Tabor, which used to be supposed the chosen spot for this sublime spectacle, was at that time crowned by a Roman fort and garrison, which would have been utterly incongruous. And the comparison of our Lord's appearance with snow is a further confirmation of Mount Hermon, the only snow-capped mountain in Palestine. (See Mark ix. 3.)

The time was almost certainly the night. Our Lord was accustomed to spend nights on the mountains in prayer. The overpowering sleep that overtook the apostles, until the Transfiguration was almost ended; and the fact that it was the next day that the Lord descended from the mountain to find the demon-possessed boy awaiting Him; all these things are evidences that the Transfiguration took place at night.

It is noticeable that the glory passed on Him as He prayed. There is a clear distinction to be made between this and the glory that shone from the face of Moses. In his case it was from without. When a diamond has been held in the sparkling sunshine, and is carried into a dark chamber it will continue to coruscate with light; so Moses had for forty days been in God's

presence-chamber, and the light on his face was the immediate result of that memorable fellowship. As he beheld, he was transformed. But in the case of our Lord, the glory which the disciples beheld was the raying forth of the Shechinah that dwelt within Him. It was the outshining radiance of the only begotten Son of God. Not improbably whenever He was alone with the Father in these midnight hours of fellowship the same phenomenon recurred, though there were no eyewitnesses to chronicle it.

The Appearance of Moses and Elijah. When the apostles awoke, beneath the glory of that spectacle, they became aware of the presence of these two great leaders of the Jewish theocracy. Moses represented the law, and Elijah the prophets. In each case their removal from the scene of their earthly ministry had been remarkable. Moses had died beneath the kiss of God, and was buried by the Divine Hand; whilst Elijah had gone home in a chariot of fire, specially sent for his convoy. But these wonders did not account for their advent, which was due to the special encouragement which they were able to communicate to our Lord at this great crisis. It will be remembered that, for the first time, He had disclosed, in minute detail, His approaching Crucifixion. Speaking after the manner of men, we may say that that dread scene had presented itself to His mind with vivid intensity. When they heard of it Peter and the rest had dissuaded Him. They were not able to understand or sympathize. It was necessary, therefore, that Heaven should send two of its strongest and noblest inhabitants to reinforce and strengthen the Lord, ere He "stedfastly set his face to go to Jerusalem" (Luke ix. 51).

Their Theme. They were speaking of the decease He was to accomplish so soon. The Greek word is *exodus*—a word afterwards employed by Peter of his own death (2 Pet. i. 15). This was a startling rebuke for Peter and the rest. They had spoken of the Death of the Cross as unthinkable and incredible. It surely could never take place. Their Master must not entertain it for a moment. But now, to their utter surprise, they discovered that Heaven could think and speak of nothing else. It was the one theme of the innumerable companies of angels and of the spirits of just men made perfect. The Lamb had been slain from the foundation of the world. The saints in glory only held their seats in virtue of the Death that was shortly to be endured. And the outstanding theme of Heaven's minstrelsy was to be "Worthy is the Lamb . . . . to receive power, and riches, ... and honour, and glory," because He was slain. Angels were desiring to look into the wonder of the wondrous Cross. Moses could testify that each victim which had bled on the altars of Israel from the paschal lamb and onwards had reference to the sacrifice which our Lord was approaching. Were He to fail they would all have been abortive, for they could not put away sin. All they could do was to point towards His supreme act of atonement. Elijah would quote the repeated references of the prophets, notably Isaiah liii. One after another of those prophetic anticipations may have been rehearsed by the Prophet of Fire, to which our Lord referred afterwards on the Emmaus road, when He said "Ought not Christ to have suffered these things, and to enter into his glory?" (Luke xxiv. 26).

Peter's Suggestion. This was as ill-considered as it was hasty. In his own Gospel as dictated to Mark, he admits that he knew not what he was saying. It was a preposterous suggestion that our Lord should forget the claims of a lost world, and spend His remaining years in a tabernacle on the mountain-side. And it was absurd to suppose that Moses and Elijah would care to exchange the glory of their residence in Heaven for any such earthly tenement. To think of living on a mountain top instead of coping with such wretchedness as awaited them at the mountain foot was as removed from the purpose of redemption as could be conceived! Alas, that so many thousands of lives have been withdrawn from the help of the world, by similar proposals!

The Enfolding Cloud. While he was speaking thus, Peter and his fellow apostles beheld a cloud descending which hid the radiant vision from their sight. They feared as they saw how completely it cut them off from the heavenly visitants and their Master. The apostles "feared as they," *i.e.*, our Lord, Moses, and Elijah, "entered into the cloud." It was no ordinary cloud, but was probably the

Shechinah-cloud, which led the march of Israel through the desert, settled on Solomon's Temple, and received our Lord from the Ascension Mount. From its heart the voice of the Eternal was heard bearing sublime witness to our Saviour as the beloved Son and demanding audience for Him from all. That voice those three apostles heard, when they were with Jesus on the holy mount and surely their solemn attestation is full of reassurance and confirmation.

What Might Have Been! As the sinless Man, the second Adam, our Lord, need not have died. Had Adam not sinned, he would probably have passed to God, as those will who are alive and remain till the coming of the Lord. So with our Lord! His mortality might have been swallowed up of life. He need not have been unclothed, but clothed upon. In a moment, in the twinkling of an eye, He might have passed home through the open door of Paradise, to become the Patron, though not the Redeemer, of our race.

Such a transition may have been possible, but if for a moment it presented itself, our Lord thrust it away, as He had done Peter's suggestion, with "Get thee behind me, Satan"! For "the joy that was set before him," or instead of the joy that was set before Him, He turned to face the Cross. He turned His back on Paradise for Himself, that He might open Paradise for the dying thief and for us. The cloud passed, He was left, and took the way to Calvary.

Golden Text: *Mark ix. 7.*

JESUS CORRECTS JOHN'S NARROWNESS.

(Nov. 23, Luke ix. 46-56.)

Nov. 17. Luke ix. 46-56.
Nov. 18. Matt. xviii. 1-6, 10-14.
Nov. 19. Mark ix. 38-50.
Nov. 20. Mark x. 13-16.
Nov. 21. Matt. viii. 5-13.
Nov. 22. 1 Cor. iii. 1-9.
Nov. 23. Eph. ii. 11-22.

The Child in the Midst (ver. 46-48). This is a remarkable picture well worthy of the genius of the artist. The disciples eyeing one another with angry and jealous looks, whilst the Master had taken a little child to His arms. (See Mark ix. 36.) What a trustful, happy expression there must have been on the child's face as he felt that loving embrace! Surely there was more affinity between Christ and the child than between Him and the foremost apostle while angrily advancing his claims! And how striking the answer thus silently given to the contending group! It was as if our Lord said, "There is no greatness in My Kingdom but that of character," and that He further insisted that such character should possess the traits of child life.

Our Lord in Matt. xviii. 4 especially distinguished *humility* as the characteristic of a child. And is not humility an absolute unconsciousness of self? Such unconsciousness is notorious in child life. The child may have a temper and will of his own, but in his caresses, his play, his unselfishness, his innocence, his abandon, there is no sort of reflection on himself, all is spontaneous, free, glad self-giving. In that our Saviour found a revelation of the highest and noblest type of character.

But in a child, with humility is combined *LOVE*. The child is absorbed in loving. He loves artlessly, spontaneously, purely. He will throw his arms around the parent's neck, and fling himself into the outstretched arms in a perfect ecstasy. So generous in loving, he will surrender the most cherished toy. This again is the highest trait of nobility, the closest likeness to the love of God, Who is never satisfied unless He is giving with both hands all things to the worlds that live on His never ceasing care.

Faith or *trustfulness* is a third characteristic of child life. Too often the little ones are deceived in their artless faith; but the specious promise, the winsome face, the attractive personality will win a little one's absolute confidence, to find too often that a wilderness and not a garden, the bitter and not the sweet, are the sad sequel of his misplaced confidence.

We lay stress on *having* rather than *being, getting* rather than *giving, being served* rather than *serving*. Christ's idea is sharply antagonistic to all this. To live for others, to be free from self-love, to be men in understanding but children in heart and spirit. Such is the type of character which is dear to Him and akin to His own nature. To receive such a child spirit into the heart and carry it always there is to receive Christ Himself and through Him the Father. As Mark mentions that this teaching was "in the house," it has been suggested that the house was Peter's and that the child was one of his. Such an incident would never be forgotten by Peter. He had

to learn from his own little boy. A tradition of the Eastern Church says that the child became afterwards the famous Ignatius, Bishop of Antioch, a martyr. Let us ask that the Holy Spirit may create in us the same traits as are natural to child life!

A Lesson in Charity (ver. 49-50). There was evidently a wider circle beyond the immediate circle of Christ's followers, in whom His teaching had stirred a new power and inspiration. "Certain sparks had fallen here and there beyond the little circle of His own, and had kindled flames that burnt separately, but strongly. Here, for instance, was a man who had forsaken the methods of Jewish exorcists, and dared to own Jesus in the face of them all. Demons apparently felt the power and virtue of that Name as spoken by this man in faith. John, on the behalf of the others, forbade him, because he didn't belong to their group, and perhaps with a jealous fear lest he might trespass on their unique position and prerogative. Was not this an infringement of their exclusive rights and privileges?

Our Lord's reply contained a broad and far-reaching truth. There must be no exclusiveness amongst His followers. No earthly society, however holy and privileged, can establish an exclusive claim to the exercise of Divine Power. This Church has no right to silence that other Church, which adopts a different order. "The . . . . Spirit divideth to every man severally as he will." "He who is not against you is for you." But in Luke xi. 23, "He that is not with me is against me." The two are not contradictory. It is quite true that there is no middle course, those who will not join Christ in His warfare against Satan are really aiding Satan against Christ, but there may be men who are not formally united to Christ, but are really united to Him spiritually, and receive from Him the faith and power they need. "Try the spirits," said this same apostle long afterwards (1 John iv. 1). Do not forbid simply because there has not been full compliance with your standards. Look at the character of the deed done and the motive which prompted. If these bear honest scrutiny, count the man as Christ's.

The Lesson of Forbearance (ver. 51-56). What pathos is in that steadfast face! The glad springtide was over. The crowds no longer hung upon His words. The streets filled with sick no longer gave Him the opportunity He loved. There was only the deadly hatred of the rulers and the suspicion of the religious world. Before Him the inevitable Cross. There may have been warning voices and earnest pleadings. "Spare Thyself! Get into hiding! Go beyond the frontiers of this ungrateful land and find a truer estimate of Thyself among the Gentiles!" But nothing moved Him. He went before them, sternly resolute. He set His face like a flint. What wonder that the disciples who followed Him were amazed and afraid? (See Mark x. 32.) There was a mysterious look of anguish on His face which they could not understand, something in His resolute bearing that awed and silenced them.

Our Lord took the direct road through Samaria and sent on the messengers to prepare for Himself and disciples. But they met with curt refusal, and came back with the message that He could not be received, as He was evidently on His way to Jerusalem. It was an outrage in any case, and a special breach of Oriental customs. Let us not be too hard! Are we not all jealous of helping our rivals? "What wonder," says an old Latin Father, "that the sons of thunder wished to flash lightning!"

Perhaps what these two had seen lately on the Mount of Transfiguration had deepened their veneration for the Saviour and caused them more bitterly to resent the insult. They had lately seen Him radiant with the awful fire of Heaven, why should He not call that fire down and wither in a moment these impious despisers of His loving presence? They remembered that Elijah, who had been with Him on the "holy mount" had acted thus, why not their Lord? But He had come to save, not to destroy, and without a word or a blow quietly went forward to another village. Bengel says: "Christ wrought miracles in every element except fire. Fire is reserved for the consummation of the age."

It is thought that the treatment experienced by our Lord at the hands of the Samaritans led to the outburst of ver. 57. Touched by His meek forbearance of the insult, this burst of enthusiasm broke almost spontaneously from his lips. We are reminded of Luke xi. 27, and are thankful that human love strove to compensate

for human stubbornness. This man was clearly born of the Spirit. May we scrutinize our spirits and discover if ours is the Christ spirit and temper.

GOLDEN TEXT: *Eph. vi. 24.*

JESUS TEACHES PETER TRUE GREATNESS.

(Nov. 30, John xiii. 5-16, 36-38.)

Nov. 24. John xiii. 1-12.
Nov. 25. John xiii. 13-16, 36-38.
Nov. 26. Matt. xx. 20-28.
Nov. 27. Luke xxii. 24-34.
Nov. 28. Rom. xii. 1-8.
Nov. 29. Phil. ii. 5-11.
Nov. 30. 1 Pet. v. 5-11.

The choice of three of their number to accompany the Master to the Mount of Transfiguration seems to have led to constant disputing among the apostles as to which should be the greatest. In the case referred to in Mark ix. 33, etc., our Lord endeavored to allay the dispute by calling a little child to His arms. The humility and modesty of the boy must have rebuked them all, but did not quench the smouldering fires. Again, in Mark ix. 50 our Lord pleaded with them to be at peace among themselves. But in Mark x. 41, the trouble broke out again, and within a week of Calvary. Our Lord then drew attention to His own life of ministry (ver. 45); but it was left to the eve of His death for the crowning manifestation of His meaning.

THE SCENE. Some loyal friend had placed his guest room at the disposal of the Master for the purposes of the feast. Peter and John had made the necessary purchases and preparations. In the afternoon our Lord and the ten apostles arrived. It was customary for a servant in the vestibule to be waiting to wash the feet of the guests as they arrived from the streets, their feet being hot and dusty. But under the pressure of the feast, the host had to content himself with placing for use the ewer of water, basin, and towel, that his guests might arrange their ablutions among themselves. However on arrival, the whole band were content to forego the washing, because no one of them would fulfill the menial task. Each held himself to be the equal of the rest. Some stood probably for the supremacy of Judas their treasurer; some perhaps for Peter; some may have preferred John or Matthew. Probably each secretly thought that he could best fulfill the position of leader and chief. To undertake the servant's menial duty would be to abdicate from their dignity. In this condition they took their seats at the table. Apparently as they were reclining there, the contention as to who should perform other necessary duties of a servant in attending to the needs of the party broke out. (See Luke xxii. 24, etc.)

To silence it our Lord took upon Himself the servant's place and duty. Laying aside His outer garments He girded Himself with a towel, as a slave might have done, and in this lowly guise poured water into the basin and started to wash the disciples' feet and wipe them dry. A sudden silence must have befallen the group, as they beheld that conspicuous rebuke of their attitude towards each other and Himself. They must have been too astonished and ashamed to break the silence until it came to be Peter's turn.

OUR LORD'S OWN CONSCIOUSNESS (ver. 1-5). The Evangelist records that at this moment our Lord's awareness of His own dignity had reached high-water mark. His conspicuous humility was consistent with the loftiest consciousness of Divine relationship. It was fitting that this should be emphasized at that moment. He knew that it was no robbery to call Himself God's fellow and equal. The *past,* when he dwelt in the bosom of the Father, was clearly discerned. He knew that He came from God, and was His only begotten and beloved Son. The *future* stood out in clear outline, when He would return to God, and sit with Him on His throne, wielding power in heaven and upon earth. His love to His chosen ones was in full flood. He loved them, not simply to the end of His life, but to the end of loving. There was no limit to the shoreless sea. But it must have expression. There must be some outlet to the volume of affection that beat tumultuously within His breast. There was therefore relief and joy in expressing it in this menial, lowly act, and indeed when His love is shed abroad in human breasts such duties are lightsome and glad.

What else could have inspired highborn and delicately nurtured women to devote themselves to the Red Cross and hospital work of the war time, except the passion of irrepressible love and tenderness to the brave men who counted not their lives dear! These apostles required badly such a baptism of love to each other as well as to

Him, and when in after years it came, Peter was able to write: "Yea, all of you gird yourselves with humility, to serve one another: for God resisteth the proud, but giveth grace to the humble. Humble yourselves therefore under the mighty hand of God" (1 Pet. v. 5, 6). Our Lord as He resumed His garments and seat, said: "Ye also ought to wash one another's feet. . . . . A slave is not greater than his lord." But until they were baptized in the Pentecostal Gift, this "ought" beckoned in vain with its chaste and noble purity, but how to perform that which was good, was still not found. Only Pentecost could have brought about Acts iv. 32-35.

Peter's Remonstrance. It may be that he had been advancing his claims to priority, and was therefore the more startled and ashamed, when in turn our Lord approached him. Or his passionate devotion may have prompted the exclamation, "Thou shalt never wash my feet." Ah, how little he realized that the Lord must condescend to meaner duties than that, ere He could enter into partnership in the work of a world's salvation! His feet might have been soiled with his goings to and fro in the city to prepare the feast, but his soul would need a deeper and more drastic cleansing, since up to that moment he had been filled with jealousy, envy and all uncharitableness. The forest tree that crashes to the ground in a storm has already been eaten through by the borer-worm. Its heart is rotten. So the failure on Peter's part, which was imminent, was the inevitable result of the evil condition of his soul. He seems to have deteriorated from his earlier condition, as expressed in his confessions. How could Jesus have part with him or he with Jesus?

When we have had a recent bath we need to wash only that part which since our bathing has been in contact with impurity. It must be understood therefore that John xiii. does not represent "the laver of regeneration" mentioned in Titus iii. 5. It does not stand for the initial act of regeneration and translation from the kingdom of darkness into the Kingdom of the Son of God's love. These, in Peter's case, had no doubt taken place in those earlier days, when he was first stirred by the Baptist, and afterwards obeyed the call of Christ. But this represents the daily washing of which we all stand in need, when we return from social or commercial life to our closets to meet with God. We have been plunged once for all in the Fountain opened for sin and uncleanness; but we constantly fail, and need to wash daily, hourly. This continual cleansing was typified by the laver of the Tabernacle and Temple, and the constant ablutions of the priests. At the close of every day, therefore, we need to resort to Jesus, and ask Him to do the servant's task in removing all trace of the world's thumb marks.

Peter had much to learn, as appears from ver. 36-38. He thought that he was quite able to follow Christ, even into the Father's presence. He could not understand that there was much more to learn, to suffer, and to do, ere the gate of Heaven were gained. Why could he not accompany his Lord even through death! How little he knew himself! Within two or three hours he would be denying the Lord Who bought him. A servant girl's question would terrify him into denials, and throw him back on the oaths with which his talk was interlarded in former days. Let us learn the lesson that only in the humble and lowliest service can we have part with Christ in His great redemptive purpose, or be prepared to meet our supreme trials and testing times.

Golden Text: *Matt. xx. 28.*

PETER AND JOHN ASLEEP IN GETHSEMANE.

(Dec. 10, Mark xiv. 32-42.)

Dec. 1. Mark xiv. 32-42.
Dec. 2. Mark xiv. 43-54.
Dec. 3. John xviii. 1-11.
Dec. 4. Acts xxvi. 19-23.
Dec. 5. 2 Cor. xi. 23-28.
Dec. 6. Heb. xi. 32-xii. 3.
Dec. 7. 2 Tim. iv. 1-8.

The Lord's Request. "Watch with me." Beneath the light of the Passover moon, our Lord and His apostles, with the exception of Judas, had left the city and crossing the valley of the Cedron, had entered the Garden, about half a mile from the city gate, where they had often gathered before for conference, meditation, and prayer. It was a favorite resort from the turmoil of the crowded city. Eight were left at the entrance, for it is not given to the majority of the disciples to participate in the innermost experiences of Christ. The

other three were chosen to accompany the Lord further; and there, in tones that faltered in the consciousness of approaching agony, their Master entreated them to watch with Him. His humanity prompted the request, for who does not know how precious is the sympathy of our fellows, even if morally and intellectually inferior, in those crises through which we may have to pass? It is easier to make the valley of Achor a place of springs, if we find ourselves there in the company of fellow pilgrims. Guinevere was helped by the prattling nun.

An additional reason for watching was furnished by the hour of trial that was approaching. Satan had obtained permission to sift the whole of them as wheat. Wheat need not fear the sifting process. The husbandman will see to it that no grain of wheat is sacrificed; but there is great advantage in submitting it to be rid of the chaff. The sifting was not pleasant, but none of them was lost save the son of perdition, in the revealing of whose character as chaff, great advantage accrued to the infant Church. All the apostles, with this exception, were forthcoming on the other side of Calvary. They were proved to be wheat. One of them, however, was to suffer a deeper testing than the rest. He would deny his Lord and repent with bitter tears. It was, therefore, necessary for them all to pray, that in the sifting process they might not be found wanting, but glorify God in the fires.

"Watch . . . . and pray," Christ said, "lest ye enter into temptation." They were all to be tested, tried, tempted, but if they had put on the armor provided by prayer, there was no need for them to sin against Him, or themselves. When the tempter came he would find nothing in them. This warning and advice were especially applicable to Peter, who had insisted with the utmost warmth that, whatever anyone else did, he at least would remain steadfast. He was quite willing to admit that the others might be found wanting, when passed through the fire, but as for himself no alloy would be detected in *his* character.

The Failure of the Apostles. Tearing Himself from their presence, Christ went a stone's cast further into the Garden, and until slumber overpowered them they were conscious of His utterance, broken by strong crying and tears. In the flickering moonbeams stealing through the giant boughs of the olive trees, they descried His form, sometimes on His knees, at others outstretched upon the ground. He was treading the winepress alone, and of the people there could be none with Him. He was yielding His will to the Father's, and preparing Himself to drink to the dregs the cup which was being presented to His lips. The spot seemed trampled by the battalions of heaven and hell, as they contended for mastery. The prince of this world had come for the final measurement of his might against the Son of man. It was the hour of the power of darkness. Indeed, at times the conflict was so terrible that our Lord feared His human nature would succumb, and that He would not live through to complete the decease of which Moses and Elijah had spoken. But He was heard in this that He feared, and an angel was sent to strengthen Him.

Presently He came to the three apostles, longing for the refreshment of human sympathy, and anxious to see whether they had girded on their armor for the coming hour. It is only as we are panoplied by prayer that we can stand against the wiles of the devil. But He found them asleep. Luke says that they were sleeping, because overwhelmed by sorrow. Even the beloved John was overpowered and his eyes were heavy, so that the precious hours in which his sympathy and love could have helped, were lost. The Lord awoke them twice, specially remonstrating with Peter, who had boasted of all that he would do when the need arose. In Mark's Gospel, Peter records it against himself: "Simon, sleepest *thou?* couldest not *thou* watch one hour?"

Our Lord returned to His lonely vigil, and an angel was sent to afford Him the help which man might have given but failed. Returning the third time, Christ found them still sleeping. Then He said, "Sleep on now, and take your rest." Not *that He* approved their drowsiness, for immediately afterwards He said: "'Rise, let us be going.' The opportunity in which you could have ministered strength to Me is over. The special combination of circumstances has vanished, never to return. Other opportunities may arise, but this is lost in the depths of the ocean. The battle

has been fought and the victory won without you. You can do as you please about sleeping! See those gleaming lights; 'he that betrayeth me is at hand'!"

The Lesson for Us. Evidently we have a very indifferent idea of what sin is as compared with the dread reality. We see some of its consequences in wretched constitutions, blighted lives, and broken hearts. But how small a fraction this is of all that is transpiring beneath the eye of God! But if the veil were lifted, if only for one moment, from one city, and we could see all the cruelty, impurity, drunkenness, hatred, malice, betrayal and misery; all the hearts hungry for a kind word, all the souls that are going down in the Niagara Rapids, all the physical anguish which fills our hospitals and nursing homes; the wounds, bruises, and putrefying sores of moral leprosy—we should feel that sleep was impossible, and ours would be an agony too deep for speech. Our souls also would be "exceeding sorrowful, even unto death." Dante's vision into Hell sobered and solemnized all his after life.

But let us remember that young lives are sure to be called upon to encounter the world's travail and sorrow, either directly or indirectly, in themselves or in others, and it is imperative to prepare themselves to discharge the inevitable demands that must come upon them. Young men and women cannot afford to spend their youth in sleep. Theirs is not the rest that remaineth for the people of God; but work while it is day, the burnishing of shield and armor, the sharpening of the arrows, the ceaseless continuance in watching and prayer.

So far as we know this is the only world in the universe which is cursed by the presence of sin. Nowhere else are there prodigals to be reclaimed, tears to be wiped, wounds to be staunched, captives to be released. Christ Himself had to come here to be perfected by the things which He suffered. It may be, therefore, that only in this mortal life shall we have the chance of close coöperation and partnership in the work of seeking and saving that which is lost. The hours in the Garden lost in sleep, instead of being used in service, have very solemn lessons for us all. This life may be that hour! If we allow it to pass we shall never have the unique opportunity now waiting at our door.

It is pleasant to hear Him say, "Rise, let *us* be going." No one of us is called to face the future alone. It is always *we* and *us*. Jesus was left alone. The sheep were scattered, but the Shepherd stood to answer for them. Even God the Father seemed on the Cross to deny His felt presence. "My God, my God, why hast thou forsaken me?" But such an experience is impossible for the weakest of His own. Though they walk through the valley of the shadow of death, He is with them. Though they pass through the rivers, or through an army, His hand shall lead, and His right hand hold. To these very men, He Who neither slumbers nor sleeps said, "Lo, I am with you all the days, even unto the end."

Golden Text: *Mark xiv. 38.*

ILLUSTRATIVE HINTS AND HELPS.

Ida Q. Moulton.

Joshua i. 1 to 8.

"Oh, dear! He's going to let those sheep get drowned," said a girl, who with her brother was watching a farmer take a flock of sheep down a steep hill to the river. "Huh! No, he isn't either," said the brother. "Drowned? Do you suppose he's going to take those sheep where they could be drowned? Why, they belong to him." Be sure of this, dear friend, when it seems you've done the wrong thing at the wrong time, and in the wrong place, and apparent failure faces you, that if you are led by Christ you will not be led blindly, or into any harm. The ancient receipt for success is, "Have faith in God." You cannot fail if you belong to Him.

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In one of Robert Herrick's novels, "The Common Lot," he has one of his characters, Helen, say to her husband:

"We are all trying to get out of the ranks,

to leave the common work to be done by others, to be leaders. We think it a disgrace to stay in the ranks, to work for the work's sake, to bear the common lot, which is to live humbly and labor. Don't let us struggle that way any longer, dear. It is wrong—it is a curse. It will never give us happiness—never."

To accept our "lot" in the Master's vineyard, in common with other workers, toiling and bearing our part of the burdens and responsibilities, till the Master calls us to another "lot," remembering we are only servants, is a sure and safe way to avoid failure.

* * * * *

A student watching a great surgeon of New York, sewing up a wound after an operation, noticed the doctor tied three knots in the thread instead of the accustomed two, and asked him why he did it. The doctor replied, "The third is my sleeping knot; it may not be necessary to tie it, but it makes the matter that much safer, and I find I sleep better for it." Have you not noticed that the underdoers in the Master's work are more likely to fail than are the overdoers? The "twain" mile men are the successful men in the business and professional world, and it is according to Christ's command that failure can be avoided in the spiritual world. See Matthew v. 41.

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The postmaster at Chicago recently said 45 per cent of the mail handled in his office was improperly addressed, and that it cost $85,000 a month to look up and correct mistakes, the greater part of which could have been avoided. And I wonder, says one, what percentage of our efforts in Christian activities fail of their objective because of carelessness, and just what it costs in the Kingdom of God. "Diligence" in business has a spiritual meaning, and unless that meaning has taken hold upon your life and mine, we are courting failure.

* * * * *

"Yes," said Mr. Watts to a visitor who was watching him paint the famous picture entitled, "For He Had Great Possessions," "Yes, I am doing a man's *back*—little else but his back—to explain, *'He went away sorrowful: for he had great possessions.'* Fancy a man turning his back on Christ rather than give away his goods! They say the back looks sorry. I don't know but it does. It is what I meant the back to express." Turning our back figuratively or literally upon Christ's commands spells failure. Facing those commands, with a dauntless courage to obey them, spells success.

John xvii. 20 to 23; 1 Corinthians iii. 5 to 10.

A chaplain said to some soldiers just returned from the trenches, "My brave lads, you are making a new world." "Oh, no, sir," said one, "that's your job. We are only smashing the old one." At the close of this "smashing" there seemed a need of a League of Nations to put an end to international jealousies and conflicts. So there is also needed a League of Denominations which will move as one united mighty army against the strongholds of Satan. Instead of this union we too often see each sect making its own plans of campaign, as though it alone were carrying out our Lord's great prayer as recorded in John xvii. 20 to 23.

* * * * *

The war has taught us how to coöperate in Christian service, economy in effort and efficiency of administration. For all this

The ground on which they fought,
Suffered and were crucified
Will be henceforth
The Other Holy Land.

But America,
That gave them faith, courage,
Dreams, ideals,
Is holy, too.

How shall we,
Bought with a price,
Show ourselves worthy of the sacrifice?
By being brave, patient,
Just, unselfish,
Pure in heart,
Heroic at the task of peace
As they were at the sterner tasks of war.

Little men we nevermore can be.
We stand on holy ground henceforth
Through all the years.

That together in service, in these days of accorded peace, we may bring all lands under the sway of their rightful Monarch.

A young minister says:

"There are two young college graduates in my community, husband and wife, who could help me in my work more than any other two people I know of. But they won't help. I wondered why until in a conversation one day I discovered that their ideal was to own ten farms, the price of which was from $300 to $350 per acre. To that ideal they had dedicated themselves. They cannot help me."

Coöperative service means a unity in ideals, aims, plans, and purposes. One in all these; that is what Christ taught, that the world might believe that His Father had sent Him.

* * * * *

Franz and Gaspard, Swiss peasants living in the Alpine valley, had a disagreement over the ownership of a piece of land. Both claimed it. Therefore Gaspard called the judges of the town together to settle the title, then went to Franz and told him what he'd done, and said, "Come with me to-morrow and we'll both state our claims." Gaspard replied: "I cannot go to-morrow. My hay is ready for stacking and the weather may change. I propose that you go alone, state your case and present my papers. I will trust you to present my side fairly." Gaspard agreed, went to town, presented both sides to the best of his ability in fairness. He returned at nightfall, sought Franz and said: "The judges awarded the land to you. I wish you joy in its possession." Doth it not seem to you that such a spirit is needed in our coöperative service for "Christ and the Church"?

* * * * *

Someone suggests the following mathematical means by which each individual, singly and alone, can bring about coöperation in Christian service.

ADD—to what spiritual resources you have all the increase you can get. Do not try to add that which will reduce the total of your possessions. To add greed reduces generosity; gaining envy, you lose gratitude; if you find ease you will find your place given to another.

SUBTRACT—from your life all that would keep you from God. Take away self, and you have more power for service; remove the sensual, and its place may be filled with holy beauty; give up your own will, and you can be making effective the greatest will of all, the will of God.

MULTIPLY—your gifts by your prayers; your faith by your works; your influence by your example; your service by your sympathy; your love by your devotion.

DIVIDE—your joys and double them; divide your sorrows and they decrease. Give freely of all God can give you, and discover how God can give new blessings, filling up your life faster than you can empty it.

Ephesians v. 20; Psalm lxvii. 1 to 7.

Two men agreed that for one year they would write or speak a word of praise to anyone that did something that helped or pleased them. At the close of the year one of them said, "Never have I got such absolute enjoyment out of anything in my full life as from those words of praise and the returns they brought me."

"The potatoes are very small this year," said one farmer's wife to another who was digging them. "Yes," was the reply, "but there are a good many of them in a row." Words of commendation are easily said. Looking for bright spots is easily done. Both can be bearers of blessings to mankind. Then let us practise the saying and doing, because nothing can conquer the good that each can do.

* * * * *

Let us practise thanksgiving by *remembering* that enfolded within the commonest blessings is that which will satisfy our greatest need.

Surprising falls the instantaneous calm,
The sudden silence in my chamber small—
I, starting, lift my head in half alarm,
The clock has stopped—that's all!

The clock has stopped! Yet why have I so found
An instant feeling, almost like dismay?
Why note its silence sooner than its sound?
The clock has ticked all day!

And so the blessings Heaven daily grants
Are, in their very commonness, forgot—
We little heed what answereth our wants
Until it answers not.

* * * * *

"I don't want to be 'poor-deared,'" said one who had just parted with her best beloved. "All I want on this earth is just once more to hear him say, 'I need you.'" A few days later as a caller left this woman's

home, she said, amid sobs, "I am not only thankful *to* you, but I am thankful *for* you." This was just the "soul tonic" the bereaved woman needed, for like a flash the wall of selfish grief crumbled, and she beheld a world that needed her, yea, even wanted her. "I am thankful for you." Five little words, so simple and plain that a child can understand—and yet how often have you said them to your loved ones? If few or many times, keep on practising them.

* * * * *

A lecturer, illustrating easy physical exercises, said:

"When you wash your face in the morning, how do you rub it, up or down? Most persons rub down, and no wonder their mouth corners and all the lines of their faces are depressed. What you should do is rub up, so that your mouth will smile, and all your face be fixed in good humor."

The spiritual interpretation of her advice gives rise to the following questions: When you take your early morning soul bath, do you rub up or down? Do we resolutely determine upon a cheerful outlook on the day, watching for causes of gratitude, or do we allow ourselves to lapse into an ungrateful outlook, thinking if one ever had quite such a hard time as we do? Cheerfulness is the foregleam and author of gratitude, and gratitude is the foregleam and instigator of thanksgiving practice.

* * * * *

When the British Isles were in danger from the Spanish Armada, "England became a veritable nest of singing birds" in an outburst of poetry.

When the Pilgrims set a day of thanksgiving in 1621, their crops had failed, and the situation at Plymouth was almost as bleak as Labrador. Their enterprise had apparently failed.

When, in 1777, a national Thanksgiving Day was decreed, it was within a week or two of the time that Washington's soldiers went into camp at Valley Forge.

When President Lincoln proclaimed a Day of Thanksgiving as a fixture in American life, the very existence of our Republic was at stake. These glimpses of history teach us that we can practise thanksgiving amid heavy trials when the odds are overwhelmingly against us.

Ezekiel xlvii. 1 to 12.

Seventy-five years ago Coleridge wrote:

"The possible destiny of the United States of America as a nation of a hundred million of free men, stretching from the Atlantic to the Pacific, living under the laws of Alfred and speaking the language of Shakespeare and Milton, is an august conception."

To-day the United States is a nation of one hundred million, stretching from the Atlantic to the Pacific, and into the ocean, embracing Hawaii and the Philippines; reaching north and south it hovers over Alaska and Panama. This "august conception" has been fulfilled. But towering above America's grandeur and greatness, yet flowing in lowly places, are the streams of Christianity with its decalogue of equal rights and justice for all, its code of morality, its sanitary laws and rules of prevention against disease.

* * * * *

The line of practical work Christ especially emphasized was the service of healing. Christianity therefore presents a striking contrast to infidelity and materialism.

"Did Voltaire ever endow any almshouses? No; he was too mean. Did Tom Paine ever lay the foundation-stone of a hospital? No; he was too selfish. Did Rousseau ever sympathize with sorrow? No; he was too suspicious and frenzied. Did Hume ever relieve poverty? No; he was too miserly. Did Gibbon ever wipe the hot tears from the eye of suffering? Did he ever drop a word from his lips, or more eloquent pen, which has proved a balm to pain? No; he was too fickle and revengeful."

* * * * *

Out in the great Desert of Saraha and in Algeria and Tunis, French engineers have bored hundreds of artificial wells, making rich oases that "rejoice and blossom as the rose." Like unto this are the wells of Salvation, material and spiritual, that Christianity is boring in the deserts of our national life, through its health campaigns of enlightenment and instruction. "I have seen," says Grenfell, "the starvation due to ignorance, the black leg, the swollen limbs, the bleeding wounds, and people dying with scurvy, with vegetable salts right alongside them, their value unknown."

In the near future the care of the health will become a universal religious duty.

* * * * *

"I do not feel like mocking these heathen doctors," says Dr. McCord of South Africa, "but rather bear in mind that, but for the grace of God and the labors of thousands of men in the past ages, the proudest exponent of medical science in America today might even now be a witch doctor, smelling out a criminal by means of his magic arts, of perhaps pounding together a snake's head, a duck's liver, and a lion's claw to make some wonderful remedy to stop an epidemic of smallpox or cholera."

We may well ask, from whence come all these achievements of American medical science? Who inspires all these complicated schemes of prevention and cure, of laboratory research, of hospitals, of sanitation, of plague extermination and popular education in the care of health? There is but one answer: From Christ, the inspirer, the founder of Christianity, Who constantly feels as the years roll onward that "virtue has gone out of Him."

A visitor in an American hospital brushed the surgeon's knife with her sleeve. Instantly the instrument was discarded, and an antiseptically clean one was put in its place. A single germ might have lodged upon the first knife and caused death. Tell me, from whence came the brain insight, this carefulness of surgical cleanliness, this precaution against contagious diseases, this fumigation of infected homes, this boiling of drinking water, sterilizing milk and thousands of other precautions in the interests of health? Surely not from the loathsome witch doctors of heathen lands. No, they all sprang from the lands where Christianity had gained a strong and vital foothold, and one of those lands is our own beloved America.

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When Jesus said, "Go, and sin no more," did He mean a sinless world would mean a sickless world? What creates nervousness and hysteria? Sin against our imaginations and emotions. What causes dyspepsia and its attendant ills? Sin against our stomachs. What leads to insomnia and insanity? Sin against our brains. What makes the hollow chests and hacking cough? Sin against our lungs. Ah, yes; there is no doubt but His command, "Go, and sin no more," foreshadowed the effect of His religion upon the world.

Matthew v. 3 to 12; John xxi. 25.

When Hans Wagner, the Pittsburgh favorite in professional baseball, was offered a thousand dollars for his picture, to be used on the boxes of a brand of cigarettes, he positively refused. The representative of the tobacco company expressed surprise. "I thought all you ball players were money-crazy," he insinuated. But Wagner indignantly answered: "I'm not crazy for any money that means encouraging any boy to smoke cigarettes. If my name and picture on a card or box will have that effect, I tell you I'm not going to sign up, no matter how high you go with your offers."

At the beginning of the late world war, Ambassador Gerard, then in Berlin, was urged to sign certain papers which he believed to be unpatriotic and wrong. He said: "I will sign nothing under duress. My own personal safety is a matter of no consequence."

These must be the kind of men Christ had in mind in Matt. vii. 24-27.

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When an instructor in an art school was asked by a student about the benefits derived from copying pictures, he replied: "When you copy, copy from a masterpiece." This is the way to do in life, and according to Christ's command in Matt. v. 48.

An old man and woman who had long neglected their souls happened into a church and heard a sermon which led them to purchase a Bible. As they read they were overcome with conviction, and the man exclaimed, "Wife, if these things are true we are lost." But as they continued reading they became so thrilled with Christ's invitations and promises that the husband said with triumphant joy, "Wife, if *these* things are true we're saved." Christ taught the value of the Scriptures (John v. 39) and the danger of indecision (Luke ix. 62).

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The story is told of a pastor visiting a large establishment of one of his parish-

ioners, and seeing a hook upon which hung a large assortment of letters, he said to the proprieter, "And do you have to answer all these?" "No, only a very few of them," was the reply. "The rest are not of a sort I can take up." And perchance it may be that in Heaven's counting chamber there are a good many requests that are not of a sort God could take up. Do any of us stumble over the second request in the prayer our Saviour taught us, or stop to think that "the Lord will not hear me if I regard iniquity in my heart"? Christ's directions for praying cannot be ignored. God's terms of listening cannot be set aside.

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Every woman at the Ladies' Aid Society except one had been complaining about the "dry season" that would "ruin the crops." Finally they asked this one if the drought hadn't hurt her fruit and garden. She replied: "Yes, but I'll tell you what cured me of worrying. I used to fret over everything, and one spring when I sat down to have a good cry because an untimely frost during peach-blossoming threatened to ruin our splendid prospect of fruit, my Aunt Martha came in, and reminded me that she had lived eighty years, and the world's crop of provisions had never failed yet. 'If we don't have peaches, we'll have punkins,' said she. And I've noticed since then that in spite of all the frosts and droughts I've never suffered for food, and I don't believe you have, either." See Matt. vi. 33 and 34.

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John and Charles Wesley, with eleven other ministers, drew up and signed the following rules, agreeing, first, not to listen to or willingly inquire after any ill concerning one another; second, not to be quick to believe it if they heard it; third, not to say a word about it till they had talked the matter over with the person about whom the ill was reported.

How many of us want to hold ourselves such a distance from the rash judgment Christ warns us of in the close of His Sermon on the Mount?

BIBLE NOTES FOR DAILY DEVOTIONS.

LEAVES FROM AN INTERPRETER'S NOTEBOOK.

Rev. John Gardner, D. D.

NOVEMBER, 1919.

Saturday, 1st. Romans xv. 14-21.

Ought ministers of religion to be frank in their dealings with their people? Even when the preacher has such confidence in his auditors as Paul had in the Romans, is he justified in being outspoken? Paul says of the Romans that their individual and collective character is excellent; they were honest and diligent in their endeavor to know just what were the truths of Christianity. There was a vigor and maturity about their spiritual life which was noteworthy. Moreover, they had ideals for their Church, and took pains to see that their members were loyal to them. Yet with all courtesy and modesty Paul feels that people of this type are entitled to know just what it is that they need to be altogether worthy.

Is the Christian minister a priest? Paul undoubtedly thinks of himself in that light. He also thinks of believers as priests. The idea is frequently met with in the New Testament both as pertaining to Christ, the Church and the apostles. What is the sacrifice? It is the love, the consecration of those who forsake their sins and believe in Christ. Paul brings them to God as his offering, and because this is his privilege he would have his offering pure and without blemish. When a pastor's litany is the praise of consecrated souls he is indeed blessed. Paul's whole ministry is, justification in warning and exhorting the Romans. Has he not been the instrument by whom Christ has converted multitudes? And is not the object of his ministry that men and women should obey their Lord? He has made it a point of honor to go where others have not been, but everywhere his passion is to win men and women for Christ. He is surely right in travailing for

the formation of Christ in the souls of men. And a true Church will welcome the preacher who wisely, loyally, courteously but firmly, tells it what is lacking in its devotion to its Saviour.

Father, we thank Thee for the privilege of intercession; that we can share the burden of our brother's need. Help us to pray as those who know Thee. Increase our faith, we beseech Thee, that so our brother may not languish through our failure to bring him to Thee. Teach Thy children to stir themselves to lay hold on Thee on behalf of their fellows. For Christ's sake. Amen.

Sunday, 2nd. Romans xv. 22-33.

Who has not wondered at restraining providences? A consecrated servant of Christ would gladly go to China or India, but is hindered. Paul has dreamed of Rome for years. Its situation in the world has challenged his soul. But year after year passed and found him frustrated by God. His eyes are on the horizon now, but he is hindered. Perhaps the Spirit will let him go to Spain, and visit Rome *en route*. It may be that a church in Rome already, is the reason why he has been frustrated. If so they may meet as he goes where the Gospel has not yet been heard. But first he must go to Jerusalem as the messenger of the Grecian churches who have been generously making gifts for the distressed among the brethren who are of the Jewish race and live in Jerusalem.

Meanwhile, there is a ministry which a man who has been frustrated may render to those for whom he yearns. Prayer girdles the earth with blessing. If he travails for the Romans at the Mercy Seat, he may be their minister in the noblest and purest sense. And is not this a service which the Romans can render Paul? They have never seen him, but he is their brother and his life is in peril. Duty calls him to Jerusalem and he must go as a soldier under orders. Will they not throw around him a bulwark of prayer? It will indeed refresh his soul; it will bring repose to his spirit.

The God of peace can bring calm and rest to a heart that is in peril and laboring under a heavy strain. Would that we knew how to diffuse a heavenly atmosphere in which our friends near and distant may meet the challenge of danger and of responsibility!

Our Father, help us to trust Thee even when we cannot trace Thee. If our ambitions have been frustrated, if in place of large service in prominent places we have been compelled to walk in obscurity and to occupy ourselves with the menial commonplace, help us still to use our powers on behalf of those to whom we would fain have gone. May we ever be true to ourselves, as we are true to Thee! Amen.

Monday, 3rd. Romans xvi.

We sometimes sing "Blest be the Tie that Binds," and truly there is no link in life so precious as that which binds believers in the Lord Jesus Christ. Paul now reveals the holiness of the fellowship by recounting the things which he has heard about his unknown friends in Rome. How startled these men and women must have been to hear their names and to find that their simple, unaffected love for Christ and the brethren had been reported to the Apostle, was prized by him as if he knew them intimately!

Yet it was not strange, for they were members of one family, children of one Father. So Phœbe, the generous protectress of distressed and persecuted saints, who used her social standing for their defense; and Priscilla and Aquila, generous hosts and friends, with whom he had lived; who had thrown round him the mantle of their own lives and so frustrated his foes; whose wondrous tact had helped Apollos to a clearer perception of the truth, whose home was a Christian church;—and numerous others in the group equally deserving of name, and all dear to him as his very kinsmen.

Paul would have such a church blessed with the spirit of brotherhood, always cherishing sacred and endearing relationships with each other. On the other hand, he would have them alert. Their very hospitality rendered them liable to grievous hurt. There were false and unscrupulous men abroad whose object it was to defeat the cause, and these Romans must keep their eyes open for such men, and when they appear turn away from them. They do not serve Christ. They are dishonest and speak speciously but dangerously. Simple souls are apt to follow them; let the Church guard its doors against false Christians. Is the danger passed? We do not plead for narrowness, but we do plead that the Church be honestly Christian. Thus the great Epistle closes with a pæan of praise "To God only wise, be glory through Jesus Christ for ever. Amen."

Gracious Lord, Who callest us not servants but friends, we thank Thee for Thy constancy. No man has ever shown such love as Thine. When we were enemies Thou didst love us, when we were treacherous Thou didst remain faithful. We thank Thee for the spirit of friendship which Thou dost create in the souls of those who follow Thee. Help us to give ourselves to the brethren in loyal devotion. Amen.

Tuesday, 4th. 1 Corinthians i. 1-9.

Paul is a commissioned person. His commission has come from God and intrusts him with the delivery of a message. There are those who questioned the validity

of Paul's orders because he had not been with Jesus during His earthly ministry. But who can gainsay the authority of the Spirit? Even "Sosthenes our brother" has authority.

The Church is an assembly. Its uniqueness arises from the fact that the assembly comes together in unity of mind to render service to God and as separated to Him. The Church is a whole and yet it is a membership and everyone counts. This is the key idea of the Epistle. Each member's sincerity, purity, consecration, loyalty, is of moment to the Church. There is no release from the challenge of the Eternal to each individual; neither is there release from the responsibility of each church to the whole Church of Christ. What wondrous grace must have dwelt in Jesus to have constrained so great a faith as is expressed in the salutations of the Epistles to the Thessalonians and the Corinthians! Within twenty or twenty-three years of the Crucifixion we find His name linked with God our Father as our Lord Jesus Christ, through Whom Divine favor comes. Christ enriches life. That is His secret. He is a secure Possession and men may draw upon Him for their enlargement. There is nothing that you cannot claim for your enlargement. His ability, His resources, are adequate.

What is the coming of Christ referred to here? Sometimes the coming of Christ means His disclosure in the Last Great Day. Sometimes it is in the unfolding glory of the Kingdom of God. Here it is evident that Paul is thinking of the gradual unfolding of Christ's presence in the soul and in the experience of the Church until it reaches its consummation in His wondrous day of revelation. Realize then that in the meanwhile you can always depend on God. Each and all of you can share the treasure and can help one another to its full realization.

O God, we thank Thee for Thy Church. We thank Thee for her history; for the institutions she has created, for the civilization she has produced, for the literature she has inspired, for the brotherhood she has expressed, for the Gospel she has proclaimed, for the saints she has reared, for the martyrs she has prepared and strengthened. We beseech Thee to bless her and endue her with power and with heavenly wisdom. Forgive her sins, heal her divisions. Help her loyally to respond to the prompting of Thy Holy Spirit. For Christ's sake. Amen.

Wednesday, 5th. 1 Corinthians i. 10-16.

A church is to be judged by what it does with Jesus Christ. When His name is but one among a galaxy of brilliant teachers as is the way of those who link Him with Mahomet and Buddha and Zoroaster; when He is taken for granted, and men within the Church are forever obtruding the names of their great leaders, Cephas, Apollos, Paul—there is something wrong. The Apostle has great work in hand at Corinth. The church is in peril and the only way to save it is to revive the emphasis on Christ,—Christ through Whom grace comes; Christ Whose presence in the soul brings new life; Christ Whose presence is for the soul's enrichment; Christ Who has created wondrous potentialities in the weakest of personalities.

It is when men forget Christ that they become divided from one another. You do not need to build separate conventicles in order to be schismatics. Husbands and wives may be poles asunder though sitting at the same table. Schism is not another word for differences of opinion, but for alienated affections. The true Church is like a mosaic, every tiny piece being of importance and having its place, the whole having significance only as it is put into relationship. Christians cannot afford to have differences in matters relating to common action in the cause of Christ.

Baptism into the name of Christ was not a formal thing. It expressed something profoundly significant. It meant the closest personal contact and intimacy between the person baptized and Christ. Their lives and destinies were indissolubly united. To substitute other names and recognize other loyalties was a treacherous thing and could not be endured if Christianity were to remain in the earth.

Our Father, Thou hast given us Thy Son as a token of Thy love; Thou hast declared Jesus to be both Lord and Christ by the Resurrection from the dead; Thou hast ordained that whosoever believeth in Him shall be saved. We thank Thee for giving us so wondrous a Saviour. In character, in perception of Thy nature, in knowledge of the way of life, in love and loyalty, in compassion, in courage to tread the way of sorrows, He is more wonderful than we had ever dreamed. Help us to love and serve Him, and to crown Him King of kings, and Lord of lords. Amen.

Thursday, 6th. 1 Corinthians i. 17-23.

What is meant by preaching the Gospel? The task is difficult, the qualifications are rare. It is not rhetoric, a subtle or ingenuous use of language, a distinguished philosophic style. It is not the discussion of a philosophy; it is the proclamation of a message which is to be believed. The news is to be told in a simple, straightforward manner. It is a statement of facts centering in the Cross of Christ, facts the perception of which is dynamic. Not notions, but the Death and Resurrection of Christ is the heart of Christian preaching. Anything short of this is impotent, and robs Christian preaching of its chief content, its distinctive note.

Christian preaching is not intended to convince the intellect, but to change the heart. Its power is seen in transformed lives. It may sound absurd to the clever, it would be absurd if it could not produce results. Men who are awake know that their one need is release from the dominion of sin. Can Christianity accomplish this? The preacher knows that the Gospel can do things, can do these things. There is an eloquence of words which pleases men but it does nothing more than give pleasure. There is an eloquence of fact which reveals itself in transformed characters. Idealists and realists were in the world in those days as they are to-day and each school had its adherents who took keen delight in their solution of world problems. But they were nothing more than exhibitions of human folly, if they could not do more than teach a man how to inquire and argue. The Gospel which Christian preachers proclaim does not require high intellectual training to its perceptions but simple faith in One Who died on the Cross and rose again from the dead, a faith which regenerates and transfigures the soul. Those who live lives of faith in Christ are continually realizing this saving power.

Christian preaching is not an attempt to gratify curiosity or to reveal dialectic ability; it is a glorying in a fact which men regard as an ignominy. It sounds like folly to talk about a crucified criminal. It is not folly to proclaim One Who died as a Saviour and rose again as a Lord.

This is the uniqueness of the Christian ministry: that those called to preach realize that the secret of power lies in intensity and definiteness of affirmation. They must make sure of these facts and then apply them to the developing experiences of life. Let those who attend on their ministry realize the issue which is at stake and that here is something mighty enough to deliver, transform and establish them in true manliness and in possession of eternal life.

Lord of the harvest, we beseech Thee to challenge and appoint men to labor in the task of gathering souls. The fields are white; everywhere men and women are ripe for God. They have sought water at broken cisterns, and now are athirst for Thee; they have yearned for animal food, but now beg for the Bread of Heaven. Raise up laborers for Thy harvest fields, O God. Grant that many may hear Thy call and surrender themselves to Thy service as ministers of the Gospel. For Christ's sake. Amen.

Friday, 7th. 1 Corinthians i. 24-31.

The Christian message is "Christ the power of God, and the wisdom of God." Faith ultimately vindicates itself to the reason. The Jews looked for a mysterious energy which expressed itself in "signs"; what "sign" can equal a Power that transforms character! The Greek looked for wisdom. What higher wisdom could there be than the discovery of God in Christ as working in and for the world?

The power of the message is seen in its effects. Those who are coming into the Church are, for the main part, men and women without social distinction, without power and prestige, without education. They are precisely those for whom philosophers have had no message. The ranks of Christianity had not many intellectuals or politicians or members of the aristocracy in them, but mainly slaves and freedmen. Yet Christianity was producing results. It was giving to such a rare distinction and standing as men and women precious to God.

What does Christianity do for men? It demonstrates itself as a vitalizing power. Union with Christ produces moral and spiritual qualities. It imbues men with a love of righteousness, making them just and upright in their dealings. It causes them to possess a pure, consecrated character. It creates within them a sense of deliverance from the power and thraldom of sin.

The key to Christianity is the fact of God working in the souls of men. It is not self-culture. It is not self-reverence and self-control. These are its products. It is not the normal development and evolution of human capacities. It is the creation of something new through the perception of Christ in human form; it is the infusing of a new spirit into our souls. We were impotent, we were lost. Christ has saved us,—this is the Christian fact on which Christian preaching is based. Whatever value there may be in rhetoric or philosophy it is not of this kind, and it is not equal to this in significance. The glory of the rhetorician and the philosopher may be gratifying, but it is as nothing compared with the glory of introducing a transforming Energy into human souls.

Our Father, we recognize the greatness of our need, and also our impotence to deliver ourselves. Thinking will not save us, nor high resolves release us from the grip of our enemy. None but Jesus can do helpless sinners good. But we thank Thee that we have Jesus. Thou didst give Him to us. Born of a woman, born under the Law, He yet came forth from Thee. We exult in Him the Friend of sinners, Lord of glory. We beseech Thee to help us to surrender ourselves to Him, that in and through Him there may be revealed to our experience the wisdom and the power of God. Amen.

Saturday, 8th. 1 Corinthians ii. 1-5.

The secret of Paul's power as a preacher is now defined. He is not a philosopher, he does not propound a philosophy. He is

a man sent with a message. He never claimed superiority over others in oratory. He simply declared with all the fervor at his command that God is loving and just, that He has revealed Himself in the life and Death of Jesus Christ. Paul was a simple and impotent man addressing simple and impotent people. He had discovered and sought to make known a Power which could make men strong and wise. His success did not depend on his genius but on his message. He was a voice which God used. A different message demanded a different style. This message was a declaration of fact. All that he professed to know was "Christ, and him crucified."

Paul admits his defects. His physical appearance was against him. He was filled with self-distrust, in a condition that was timid and nervous. His message was admittedly plain and unvarnished, without rhetorical embellishments. His power lay in the revelation of facts which his soul esteemed, in the creation of a new consciousness, and the attractiveness of changed lives.

His aim is to awaken in men a sense that here is something they lack; something that will work wonders in their experience. His object is to make men conscious that God is at work in human lives. Men's talk sounds specious, God's power is a reality experienced in human hearts.

Brethren in the ministry, let us learn the secret. Let us preach with a view to demonstrating Divine power. Our success will arise from the results of our preaching in transformed souls. He who courts popularity is doomed to failure and to bitterness. He who simply seeks to bring power to enfeebled souls will win triumphs.

O God, we pray for all ministers of the Gospel in every clime, that through them the power of Christ may be displayed. Let this be a chosen generation. As Thou didst clothe Thyself with human personalities in former times, so clothe Thyself to-day. As Thou didst bid men speak words in season to weary hearts in ages past, so speak comfortable words to those who are distressed to-day. We pray for Thy benediction on each of Thy ministers, through Jesus Christ our Lord. Amen.

Sunday, 9th. 1 Corinthians ii. 6-9.

If the Christian preacher is not a philosopher, nor the propounder of a philosophy, but a messenger of the Gospel, we are not to imagine that he is an ignoramus nor that his message is irrational. Those who are initiated into the Christian fellowship know that there is much to learn; there is a wisdom deeper, broader, higher than anything the idealist or realist can match. It is a wisdom of a different order from theirs. It demands spirituality to appreciate its range, for it is not transitory. It is more potential than the ideas which are usually expounded by what are known as leaders of thought in the realm of politics and of economics. These never touch the problem involved in the Cross. The mystery of the Gospel is not magic to be practised in darkness after sundown, or in a darkened room like a spiritualistic seance. It is not a series of mystical ideas to be imparted only to the fit. If the world does not appreciate Christian teaching it is because the world prefers to think in other terms and ignores the cardinal issues of life. But to the man who is awake in soul the Gospel unfolds the glory of transformed personalities.

If the men of the world—historians, politicians, economists, philosophers—had duly appreciated the signs of the times, they would never have crucified the Lord of glory. There stood before them the Wonder of the universe, "Strong Son of God, immortal Love," strong Son of man, fairest and kindliest, but they were so blinded and stupid that they crucified Him and brought ruin on themselves. But these leaders of thought could not frustrate the purpose of God or cheat men of the blessing. The Cross itself was made triumphant and in and through it the spiritual have discovered the key to the treasure-house of the Eternal, and have delighted themselves in the things God has in store for them that love Him. These loved ones of God find hope in the Cross, and through it are ever stretching forth their hands to grasp an "eternal weight of glory."

Gracious Father, Fountain of wisdom, in Whom are hid all the treasures of knowledge, we thank Thee for the light and truth which Thou dost send forth to guide those who seek Thee. Especially do we praise Thee for the revelation of Thy nature, will and purpose which Thou hast granted us in Jesus Christ our Lord. Help us to walk in the light and to have fellowship with Thee. We ask it in His name. Amen.

Monday, 10th. 1 Corinthians ii. 10-iii. 2.

What is the mystery of the Gospel? It is the discovery of something different from the spirit of the world, namely, the Spirit of God. A new epoch began when men became imbued with the Spirit of God. They found "An Intelligence everywhere active, everywhere penetrating: the Organ of mutual understanding between man and God." This Spirit proceeds from God and has perfect knowledge of His mind, a knowledge as intimate and intuitive as the spirit of man possesses of what passes within his mind. This Spirit of God makes us alive to things which are outside the range of our senses. As we put His suggestions to the test of experience we learn their reality and are guided by them. Just as the spirit of the world animates some men, so the Spirit of God animates others

and enables them to know and experience the blessings which center in Christ.

The things of the Spirit do not need to be expressed in secret or in all manner of curious and esoteric ways. What Paul declares he has received from God, his message, is Divine. But he tells it in the open, in a simple, honest, natural way, and in the hearing of all, whether initiated or not. The reason why all men do not respond to it is that many men will not open their inner selves to the approach of the Divine. They insist on using only their ordinary sensuous faculties. They keep the word outside themselves as a message to be heard in a detached way, and to be dissected at leisure. If they would yield themselves humbly to God, seeking communion with Him, trying to get right with Him and with their neighbors and to discover and become full spiritual beings they would understand and respond to His word. The Gospel is not a theory or an imagination. It is a historic fact implying God in action. It declares that God does something in the souls of men. When a man is willing to let God do it to him, wants it done, it will be done, and he can examine and theorize on his experience. But he is incapable of analyzing the experience of another in a realm of which he is ignorant. This is why the psychology of religion as at present defined in the popular textbooks is so futile. Let anyone read Jonathan Edwards on "The Affections," and then any one of the three best modern textbooks on "The Psychology of Religion," and he will note the difference. Jonathan Edwards talked about something he knew to be real. The modern professor talks about something he believes to be unreal. When you have the mind of Christ you can analyze it, but not until then. This was why Paul had been held back from saying many things to the Corinthians which whole-hearted Christians would have understood. They were still men and women who were holding back the citadels of their souls. They were in Christ undoubtedly, but they were "babes." If they had really surrendered, there would not have been a fractious spirit. Their love for Christ would have mastered their idiosyncracies and made them one.

Eternal Spirit, Who didst brood over chaos until it was transformed into a universe of order, beauty anl life; Who didst breathe into man a spirit of understanding; Who dost quicken within us a consciousness that we are the children of God; Who dost make Christ and the things of Christ a reality; Who helpest our infirmities and teachest us how to pray, we worship Thee. We pray that Thou wouldst descend upon our hearts, making us holy, enduing us with power. Fill Thy Church with Thy presence, work mightily in all ministers of the truth. Hasten the time when all men shall know Him, Whom to know is life eternal. Amen.

Tuesday, 11th. 1 Corinthians iii. 3-9.

The Corinthians would not have said this of themselves. They imagined themselves strong-minded Christians. Paul says they are carnal, looking at things from the worldly point of view. Here is the challenge: Do you not act like men of the world in your dealings with each other? Every time you become partisans of great men, or what you consider great principles, you show yourselves to be small-minded saints. You forget the Lord Who saves you and Who is always in your midst, you show that you do not respect Him. Who are these men whose names you bandy about, Cephas, Apollos, Paul? Are these your Saviours? You know that they are but servants of the Saviour, yet you put them in such a position that in their name you hive off from the rest. They may be gifted servants; each one of them specially and richly endowed, but they are not Christ.

We do well to honor our leaders. John Wyclif, John Huss, John Calvin, John Robinson, John Wesley—these were planters and husbandmen, giving great service. But they were what they were by the grace and endowment of God. And if God had not been behind their message, if God had not quickened the seed, where should we have been? After all, what and who is the greatest of preachers apart from God? These great and good men were one, brothers in a holy calling, and not jealous of one another, but humble instruments in the hands of the Lord; and each of them has received the blessing of the Father, and His gracious reward. The preacher is not greater than his message, nor is he lord over those to whom he preaches. On the other hand, he is not one of the crowd. He is always Another's servant, and is responsible to Him, going where He orders, speaking to whom He sends. The field in which they labor is not their own but God's; the building which they help to erect is not their church but the church of Christ. God's rights are inalienable. Their honor is in coöperation with Him,—not in equality, for they are servants, He only is Lord. Let us honor them, but let us honor the Master more. If in time of controversy our fathers gave them undue reverence, let us correct the fault. Honor your leaders, but gather together around the one only and eternal Lord and Master.

O God, forgive our failure in loyalty to our Lord. We have been so insistent on what men have said about Christ, that we have subordinated Him to our discussions. We have been more loyal to His witnesses than we have been to Himself. Forgive our sins, we beseech Thee. We thank Thee for the new spirit which is abroad, that so many are ready and eager to be one with all who love and reverence our Lord and Saviour. Let Thy Spirit so work upon the souls of believers that they will, for Christ's sake, become one. Amen.

Wednesday, 12th. 1 Corinthians iii. 10-15.

The first and imperative need, if Christianity is ever to come to its own, is for Christian men to reduce their leaders, living and dead, to positions subordinate to that of Christ. Whether Peter or Paul, whether Catholic or Protestant, we must restore Christ to His throne in His own Church. Beware of the man who acts or speaks of Christ as absent, and having appointed proxies. We are not to disparage our leaders. They are master builders of wisdom, skill and consecration. But after all, they are executing plans which they did not create. The Architect is Christ. The society to be established in the earth is not Roman or Anglican, Baptist or Methodist, but the Church of Christ.

And the first requisite to sound churchmanship is the recognition, not of certain doctrines about Christ, but of Christ Himself. He is everything. As Robertson said: "The Apostle preached Christ—Christ the Example—Christ the Life—Christ the Son of man—Christ the Son of God—Christ risen—Christ the King of glory." It is this Christ Who is the Foundation of the Church. Not a dead or absent Christ, not a Christ of history merely, but a living, present, regnant Christ. Judge your work by this fact. What do you observe? You see some men building the Church as though they respected Christ. They are choosing rich and durable material. They recognize that the Church is a noble thing, a palace and not a hovel. Hence they seek men and women of a type and mould them after a pattern. Their sense of Christ moulds their preaching. Others think of the Church as a hut and throw together wood, hay and straw. They mould nothing that is fine. Let every preacher read these words. Paul is not talking about the way people build their lives, but the way in which preachers make and deliver their sermons. Some build for eternity, their work is chaste, pure, precious. Some build for nothing.

Preachers need to remember the Day. The Judgment Day about which they sometimes speak is a day which they should dread. It is a day of fire, a day when God will search out and destroy what is base and purify what is precious. That fire may destroy a preacher's entire work. By the mercy of God it may result in saving the preacher by purifying him. For a preacher who builds with wood, hay, straw, is manifestly a man whose moral perceptions are not refined. God loves him too much to destroy him. His work will disappear, the smell of fire will be on him, but because he sought to serve, God will cleanse and save. God grant, my brother, that you and I may not stand as scorched workmen in the day of testing.

O God, great is the love and wondrous is the eternal purpose which Thou intendest to express in and through them, and heavy is the responsibility of those to whom Thou hast committed the task of proclaiming Thy love and making known Thy purpose. Help those whom Thou hast called to be preachers. Give them grace to be faithful. For Christ's sake. Amen.

Thursday, 13th. 1 Corinthians iii. 16-23.

After speaking solemn words to ministers, Paul addresses the members of the Church. Each member is a temple, the Church itself is the dwelling place of God. It will be a disastrous thing in the Day of Judgment for the preacher who builds with straw; it will be far more tragic for the man or woman who injures God's temple either in the individual or in the Church. Men who tamper with the Church tamper with a shrine. Men who tamper with believers tamper with the dwelling place of God. How can you do this dreadful thing? By depraving the Church through lowered ethical standards, or by dividing it, making it partisan and by discussing leaders where you ought to be reverencing the one only Leader and Head of the Church, Christ Himself.

What was the danger besetting these people? It was the danger of seeking to reduce Christianity to a cult; the danger of making it a philosophy, and the preacher into a philosopher. It was the danger of certain Corinthians thinking themselves capable of forming parties, imagining that they were wiser or more important than the rank and file. Paul says the first step to wisdom is to learn that you are not capable of defining God and His purpose. You should humbly ask God to teach you. For the wise men of the earth never succeeded in finding the key to the door of hope. God Himself had to produce the key.

This He did in Christ. And wondrous is the treasure-house which is opened to man in Christ. He is not shut out from the enjoyment of the world. He possesses it completely. Not only receiving the knowledge of God and life that the apostles unfolded, but all the voices of the world, everything that life in its fullness can bring, everything that lies hid in death. He who is in Christ is king in this world and the next. But he is not independent. God's treasure-house is not to be plundered. It is to be used by those who recognize that they belong to Another, even that One Who came from God and went to God. To those who hold this attitude towards the Lord, every minister has something to impart. Each and all can learn from both Cephas, Apollos and Paul. These men were stewards,—men to whom God committed treasure in behalf of others.

Our Father, we pray for Thy Church. We thank Thee for her presence in the earth, and that in every clime men and women are being gathered in the name of

Christ, and are learning through Him a new way of living. Help them to obey their Lord, to love one another, to reverence Thee. Forgive Thy Church her manifold failures and help her to express the unity of the Body of Christ. Amen.

Friday, 14th. 1 Corinthians iv. 1-7.

When ministers and churches come to a right appreciation of the minister's vocation the work of Christ will prosper. A minister is a servant of the Church, but the Church is not master of the minister. The Householder for whom the church exists is God, and no one but Christ is entitled or capable of judgment. They work under His direction. They are His assistants. The ministry is like a team of rowers. Christ gives the order, every man bends to his task and works rhythmically, energetically, watchfully, trusting the Master to know the way. God is the Householder and in His treasury are countless precious things, held in store for His children. His stewards hold responsible positions and He will call them to a reckoning. He demands fidelity to Himself.

Fidelity! Who is the judge of a minister's fidelity? Not the church. The church might say he is able, or ordinary, his motives are personal, or self-sacrificing, he is tactful and capable, or impulsive and unbusinesslike. But these estimates would be challenged by a minority. The church might be carnal, no more advanced in spirituality than a primary class in knowledge, and how can babies judge men? Not by the man himself. A man's conscience is a very subtle thing and can easily become biased. No man, however good or wise, and however conscientious, is capable of saying whether he has been faultless. It is a good thing for a minister to scrutinize his life and to be true to himself. But the Master Himself will inquire into the stewardship and He will see that the minister receives his reward. Therefore be careful about your judgment on your minister. The Lord will come, and He will illumine the work of your minister as of yourself. His judgment will be of the inner counsels of the heart. Let me quote: "It is our duty to listen to the teaching of God's ministers, test it humbly yet candidly, by the aid of God's Word, to hold fast that which is good and act upon it, but to avoid all scrutiny and imputation of motives, since to search the heart is the prerogative of God alone. Learn not to judge, for we do not know the secrets of the heart. We judge men by gifts or by correspondence with our own peculiarities but God judges by fidelity."

The matter was of prime importance at Corinth. There were men and women who were sowing dissension in the Church and Paul would avert the trouble if possible. But he was a wise and gracious man and so to avoid personalities where it was unnecessary to introduce them, he transferred the whole matter to Apollos and himself because their names were involved and because they were big enough to bear being mentioned.

Most Holy Father, we thank Thee for the inner kingdom of the mind, for the glories which eye hath not seen nor ear heard. We thank Thee for Thy footprints in creation and for Thy glory in the face of man. Save us, we pray, from all sins of intellect; not only from the error and ignorance which belong to our frailty, but from prejudice and all unreason, from mental insincerity, from lack of rational single-mindedness, and enthusiasm to enter the Kingdom that is open to all believers. Give us, above all, grace and endurance to plant Thy Kingdom in the world in which we live, by love of truth, by striving after justice, by following fearless wherever light may lead, and by giving ourselves, if needs be, even unto death. Amen.

Saturday, 15th. 1 Corinthians iv. 8-21.

"All scripture . . . . given by inspiration of God, ... is profitable . . . . for reproof, for correction." We do well, therefore, to relate ourselves to these words lest we fall into the error which was likely to enmesh the Corinthian fellowship. What was their danger? It was the danger of self-satisfaction, of smugness, of saying, "I am rich and have need of nothing." The Gospel had made the riches of God to be their possession, and they became inflated and ignored the Giver. Moreover, they forgot that preaching was a costly business, that a preacher gives himself in his message, that the things of which he speaks are of prime moment to him, and that he has but one aim, the production of Christ-like men and women and of a Christian society. The Corinthians' were satiated with good things; those who had ministered to them were in distress.

For it is one thing to be a king and another to have a kingly spirit. These Corinthians boasted of their glory in Christ, but they had not the spirit of royalty. The apostles found that their Christian calling involved fighting dragons. Their quest is accounted quixotic and foolish by many, but suffering and toil are their lot, suffering and toil on behalf of others. Like Christ they surrender themselves to indignities on behalf of those to whom their Lord has sent them. Paul does not talk about these things because he has a grudge or would upbraid the Corinthians. He yearns over them with parental affection, he wants to help them. He has been intrusted with their moral supervision; they are his spiritual children and their health, their welfare, are his chief concern. He would have them cherish a filial feeling towards him, and as

he himself imitates Christ so they should imitate him.

There were some Christians who had this feeling for Paul. Timothy was such a one. Paul claimed him as a spiritual child and Timothy responded by trying in all ways to be loyal and true to the Gospel which Paul proclaimed. Timothy shall come to Corinth to investigate conditions on Paul's behalf. It must not be imagined that an apostle has no authority. An apostle knows what is meant by the Kingdom of God, that it implies men and women impelled by certain motives, and he has the right to say when a church is behaving in an unchristian manner. His authority is not over the intellect, it is over the soul's motives. The Kingdom of God is a real thing, it is the expression through men of the purpose and power of God to overcome evil and to establish ideal conditions in society.

Our Father, we pray Thee to keep us from self-satisfaction and from slothful ease. May we fear for ourselves lest we fail to be and to do according to Thy will! May we learn to forget the achievements of the past, and to press toward the mark of our high calling in Christ Jesus! May we run the race that is set before us as those who know that others are looking on and especially that the eyes of our Captain are upon us! Amen.

Sunday, 16th. 1 Corinthians v. 1-13.

We now come to a passage which is painful in the extreme. A member of the Church is living an openly immoral life under circumstances that are revolting even in a society as corrupt as that of Corinth. We shall not dwell upon its details, but note certain things about Paul's teaching which we ought to remember.

1. There are certain forms of life which are utterly repugnant to Christianity, and are not to be condoned. These are immorality; greed of gold; unscrupulous grasping of property belonging to other people, using cunning and shrewdness in order to bring pressure to bear on them to let their property go, trading on their ignorance or extremity to dispossess them; a practice of the rights of pagan religion; using violent language against other people; drunkenness. These sins are antisocial. The Christian Church is to ostracize any of its members however distinguished, who are known to do these things. It is not to ignore such practices, but to repudiate them. We know what society does when certain people cross the line; and how salutary it is. The Church must not be less strict than society.

2. The repudiation of such people is to be an act of the Christian community and not merely of the ministry or court of elders and deacons. Our loyalty to a present Christ demands that we do not condone the things that are alien to His Spirit. Paul is not talking about the world outside, but about the Church inside. And he says that the Church must be indignant and regard it as an outrage that any of its members are impure, greedy, grasping, violent in speech, idolatrous, drunken.

3. The object of the ostracism is not the destruction but the salvation of the offender. We are not to make him an example. Robertson says, "Of all the grounds alleged for punishment, that of an 'example to others' is the most heartless and the most unchristian."

4. There is a necessity about such ostracism. "A little leaven leaveneth the whole lump." Leaven works silently, but although a very small thing in itself permeates and transforms that with which it comes in contact. Immorality and these other forms of evil are contagious. Do not delude yourself that they are innocuous, for they are not. You have no alternative but to clean out a dangerous thing.

5. Do not forget to be Christians. When the man is outside the Church, pity him and try to win him to the Saviour. Christians do not "drop" people. You have not done with a man when you have excommunicated him. You are to remember who you were till Christ saved you. You must not forget that Christ died for this man. Therefore you must try to win him and when he repudiates his wickedness take him back. And further, you are to guard yourselves against censoriousness. God is Judge, not you. And you are yourself a man or woman with certain lurking dangers. See that you do not condone forms of evil in yourself, which if they were to spread would divide or destroy the purity of the Church.

Teach us, O Lord, the significance of Thy righteousness and holiness. We are in danger of apologizing for our sins, and condoning the transgressions of our neighbors, and therefore pray that Thou wouldst teach us to stand in awe of Thee. Keep back Thy servants from presumptuous sins, let them not have dominion over them. May we safeguard the honor of our Lord! Yet deliver us from censoriousness, we pray, and help us ever to see our brother behind the transgression. We ask for the spirit of Christ, and in His name. Amen.

Monday, 17th. 1 Corinthians vi. 1-11.

Paul is not speaking contemptuously of courts of law and of judges. He would not have been so unwise. To him, Christianity is not a matter of sentiment but of fact. When he speaks of Christ Jesus as Master and Lord he means it. When he speaks of brotherly love he means it. When he speaks of the Church as the Body of Christ he thinks of something real and vital.

To him Christianity is the absolute fact in the world. Christ is coming, and in that

day the saints shall judge the earth. Just what is meant by the second coming of Christ may be regarded differently by different scholars. But anyhow when He comes, the Kingdom of God will be established and all the kingdoms of this world will have become Christ's Kingdom. Robertson points out three things in connection with Paul's idea that the saints shall judge: "The first principle of the Kingdom is the supremacy of goodness. The second is that the best shall rule. The third that each one has his place according to his capacity."

There is nothing in your life as a Christian which compares in importance with brotherhood. Business, property, questions of personal dignity are so trivial, compared with the newly discovered brotherhood, that Paul regards its subordination to property as an outrageous thing. If a man cannot intrust his personal interests when involved with another Christian to the brotherhood, he is in a pitiful condition. Why, an ill-equipped company of Christians would be more likely to understand him and to put the matter right, protecting him from injustice and injury, than any court of law. But he has no need to think of the matter resting in the hands of the least qualified. The best brains and the best hearts in the Church will esteem it an honor to try to do justice as between two brethren. So seriously did the early Church take its profession of brotherhood, that it conceived it impossible that two brethren should come to the Lord's Day at variance with each other, that they established arbitration courts to meet early in each week so as to reconcile them. Alas, that the Christian fellowship should have sunk so low that we have no regard for each other's happiness.

Time has wrought many changes. We are wont to speak of this country as a Christian land, and we have established courts of law at which men may appear for protection against outrage, extortion and theft. Our courts are the fabric of society. I do not think that Christianity has any quarrel with ordinary legal processes, there are circumstances in which they are essential. Our danger lies in becoming so secularized that we never dream that church membership means anything more than church attendance and support. This is why the Church is criticised. A Free Mason Lodge is more serious than a church. Some day a church may try out the early method, put mutual love in front of profits, and the welfare of our brother before personal interest. When it does I fancy it will become mighty.

O God, give us compassionate hearts. Help us to live as Thy sons and daughters, forgiving the unfaithful and evil. Grant that we may ever walk worthily as followers of Him Who perfectly pleased Thee. Teach us to be loyal to the brotherhood of saints. Help us to bear one another's burdens. Give us grace to look on the things of others and not merely on our own. For Christ's sake. Amen.

Tuesday, 18th. 1 Corinthians vi. 12-20.

What is Christian freedom? If our surrender to Christ endows us with perfect freedom, just what is implied by the term? Does it mean that we are at liberty to do anything that lies within our power? Paul says that he believes in Christian freedom, but every term must be defined. And first, we belong to an ordered universe. Everywhere we discover law. The universe is a process and the end is not yet. Our liberty is defined by the nature of the world in which we live. Again, we belong to society. Humanity is a big term. Every human nature has its rights. Our liberty must not inflict injury or danger on our fellow men. Our welfare is bound up with that of the race. Further, we are free, and that implies that we control our own actions and do not allow them to control us. I am responsible for my own life and character. I have power to do all things, but my manhood demands that I am not under the power of anything. I will not fetter myself, and I will not impede my neighbor.

Most of us have our prejudices. With some it is a question of appetite. With others it is a question of ritual. With yet others it is a question of morals. There were people in Corinth who were greatly agitated over appetite and ritual, but who winked at immorality. They even went so far as to say that passion was natural and indeed a physical necessity. With these Paul was severe. He is prepared to advise with men of ordinary prejudice, but on the question of immorality there is and can be no truce. It is wicked. It offends God. It shows contempt for your body, it destroys your hope of a blessed future. No man who believes in the Resurrection of Christ and therefore in his own resurrection will condone immorality. No man who believes himself a part of Christ now is going to degrade his body, or to hurt or degrade someone else. It would be an outrage to the Lord. Other sins come by way of suggestion. This sin starts within a man's own imagination. It runs counter to the fundamental laws of human nature. When God made men and women He made them with a view to family life, which is the basis of human society. A man belongs to a woman as a woman to a man by God's ordinance. They are sacred to each other and are fulfilling a Divine purpose. They are also sacred to their offspring. Licentiousness is disloyalty, irreverence, and so leads to the subversion of society. Christianity is and must be the sworn foe

of immorality. There never can be a truce between them.

A Christian is Christ's temple. A Christian is a purchased possession. He is free and yet he is bound. The blood of Christ was the price of his freedom. Gratitude and affection bind him to his Lord. He can do no other than use his body to the glory of God.

Dear Lord, Who hast redeemed us at so great a price, how can we help loving Thee? Thou dost capture our imagination, Thou dost master our judgments; we can desire nothing less than that we should so act as to bring honor to Thee. Help us to hate the sins that drive Thee from the soul. Help us to be clean in word, thought and deed. Give us grace to glorify our God in our bodies which belong to Him. Amen.

Wednesday, 19th. 1 Corinthians vii. 1-9.

In considering the Apostle's teaching about marriage there are certain things to be remembered. First, it is probable that Paul had been married. He could not have held the position he did hold when an officer of the Temple if he were unmarried. It is quite likely that at this time he was a widower, but he knew something about marriage from actual experience. Second, he was giving advice in response to a request. When an apostle gives advice, he speaks from the best of his knowledge and judgment as a Christian man. Someone has said God never gives advice, God utters commands. Man gives advice and it is conditioned. Third, Paul is writing to people of different types. Some had been taught that marriage was foolish. A man might gratify his passions, but was foolish to incur marital responsibilities. Others said a man ought to be married before he was twenty. Paul's reply is carefully balanced. It is founded upon two profound convictions: 1. The body is a temple of God; 2. Christ is coming and the day is not far distant.

Is it wise for people to marry? Paul discusses the subject with frankness. His points are clear. 1. He does not believe in a double standard. A husband is as much the possession of his wife, as the wife of her husband. For either to give themselves to anyone else is an act of fraud; a faithless husband is a thief; a thief also is an adulterous wife. 2. Husbands and wives ought to keep together. If, for the sake of a special season of prayer they agree to set on one side their desire for each other, such occasions should be carefully regulated, and not inordinately prolonged. What Paul would have said to women who go away from their husbands for months at a time, seeking pleasure while their husbands toil, we cannot imagine. A loyal couple will keep together. 3. It is no disgrace not to marry. People who marry should do so thoughtfully and deliberately. People who, having the opportunity of marriage, yet set it on one side, should have a worthy motive, namely, the cause of Christ. Many people who never marry give themselves to tasks which would not be easy to those who are married. The call of the Gentile world at that time was a challenge to Christians who were unfettered by marriage. Yet it should not be responded to except by the man or woman who can live without yearnings for the married state.

Our Father, we pray that in honor and all fidelity we may keep our troth. We pray for those who find it difficult to be true to each other, for husbands whose wives fail to understand them, for wives whose hearts are breaking because husbands treat them coldly. We pray for all who have been disappointed in love, that they may find in Thee consolation and healing. We pray for all married people to whom little children have not been granted. We pray for all who are happily mated. The Lord bless all married people, and help them to love and cherish each other until death. Amen.

Thursday, 20th. 1 Corinthians vii. 10-24.

In a world where woman was victim Paul is suggesting that she is man's equal. Not in all things perhaps, but in all things involved in marriage. In Greece if a husband did not like his wife, or if no children were born, he could dismiss her. In Rome for a long period the wife was her husband's chattel. Among the Jews the law was on the side of the man. The result of all this was that when men and women became Christians they frequently found themselves in trying circumstances. Those to whom they were married remained in their old condition. Should not a Christian sever the tie which bound him or her to such a one? Paul feels that, generally speaking, marriage is a question about which you cannot afford to argue. He affirms in Christ's name that except for adultery, divorce is wrong.

First, he addresses women. Christianity has emancipated them. A new consciousness has dawned on them. Yet Paul says they must be true to their vows. They must not dissolve the marriage tie because it is irksome. They may yet win their husbands. Anyhow their children are holy and their interests are paramount. A mother must put her child in front of her own comfort. So seriously does Paul think of the subject that he says that where the divorce has already been secured a Christian woman has but two courses open: either to remain unmarried, or if possible to remarry her husband.

Second, Paul discusses the question of incompatibility as between the Christian and non-Christian who are married. He gives advice, rather than enunciates a law. His advice is based on equality of sexes.

He holds that a man and wife are part of each other. He would not approve of a Christian and non-Christian marrying. But if a married person becomes a Christian, his or her changed condition affects the partner. If the unbeliever secures the divorce, well and good, but a Christian must remain at peace in his own home.

Third, the restlessness which reveals itself in relation to marriage showed itself in other things, *e.g.*, slavery. So Paul lays down a general rule. Be a Christian just where you are. If you were a Jew when Jesus found you, rejoice in all that was worth while in your past, but remember Christ is supreme. If you were not a Jew, remember that to become a Christian is not to become a Jew. Christ is not subordinate to Moses. If you are a slave, be a Christian in your slavery. If you are free, live as a freeman whose soul is afire with love for his Deliverer.

Our Father, teach us in whatsoever state we are, to learn contentment. Help us to discover the compensations of life. If Thou withholdest one thing Thou givest another. Teach us the glory of possession in Christ, that if we have Him we have all things. In Him all the riches of God are ours to enjoy. If we have to carry heavy crosses, may we remember the crown of life which Thou hast in reserve for us! For our Saviour's sake. Amen.

Friday, 21st. 1 Corinthians vii. 25-40.

Paul now discusses the general subject of marriage. Remember that he is answering questions which had been addressed to him, and he is writing at a time when parents were in the habit of contracting marriages either with or without consultation with the young people themselves. He is asked if Christian fathers should arrange marriages for their daughters. He replies by treating the whole question as one affecting men as much as women. His reply may be summarized under the following heads.

1. In view of the circumstances of the time it might be wise not to marry.

2. Because of lowering clouds, or threatening persecution, marriage might create difficult and even painfully distressing circumstances.

3. Because human love is a precious and absorbing thing, it is possible that one who would fully serve Christ might find himself or herself embarrassed. They would naturally desire to please their loved ones, and also would they desire to please Christ.

On the other hand, if parents feel that their young people should marry, if they find themselves in situations where marriage is really a desirable thing and likely to promote the welfare of their children, they must understand that marriage is honorable, there is no sin in it; it is not for an apostle to exercise his authority over the judgment and conscience either of parents or young people who feel that marriage would satisfy their natural instincts. The advice given to parents and young people applies also to widows and widowers. While Paul would desire all such to be free to go anywhere and face any circumstances as the messengers of Christ, and would advise that marriage might trammel a man or woman in this regard, he yet admits that marriage is honorable, and if desired should be contracted.

Dear Lord, we thank Thee for youth, for the awakening of the soul, for high ambitions, for aspirations after that which is perfect. We thank Thee for the dawn of love. We invoke Thy blessing upon young men and maidens to whom has come the mating love. We pray that their love may be pure, that their hearts may be constant, that human love may lead to the possession of the love of God. In Christ's name. Amen.

Saturday, 22nd. 1 Corinthians viii. 1-13.

The next problem to be discussed relates to the Christian in society. The particular application was local and temporal, the principles enunciated are eternal.

What are the characteristics of Christian enlightenment? Do they consist in knowledge of God, the Bible, and the Creed? No, says Paul, you may know that there is but one God and one Saviour, and you may be truly informed on His nature and work, but that is not Christian enlightenment. If you are a Christian you have entered into a new relationship with God and with man. Your heart dilates with love. You bear His yoke Who said, "I am meek and lowly of heart." You walk in humility, not as a vain man puffed up by the fact that you have discovered the hollowness of the belief in gods many, and lords many, but as one who has learned the secret of the Lord.

Such a disposition will control your attitude of mind toward all questions relating to meat that has been offered to idols. The problems arising out of this question were many and acute. It was a subject on which conscience alone could be no guide. We encounter it to-day in questions like theater going, Sunday traveling, dancing. If only people would discuss problems of this kind with good will all would be well. They do not, however, for one party says the others are inconsistent, and the second party pours scorn on what it calls the narrow-minded and bigoted. These questions are not to be settled by appeals to the Bible or to Christian liberty. They are to be settled by love one for another, love that makes the strong say to the weak, "Brother, is there anything in which I can help you in your desire to follow the King?"

What is the place and authority of conscience? Paul lays down a good principle when he says, "Let every man be fully

persuaded in his own mind." We are responsible for our own decisions. Others may advise, we must decide. I think it was Cardinal Newman who said: "It is often said that second thoughts are best. In matters of policy and judgment this is true. But in matters of conscience second thoughts are always wrong." Conscience needs to be instructed and trained, yet, on the other hand, its impulses must never be trifled with. Conscience must always be controlled by the law of love to our neighbor. We must do right, but we must remember that what is right is not a simple judgment. The action may be right, but the care of my brother is also right. I must always remember that Christ died for my brother and therefore I must not do anything which will cause him to stumble or to be offended or made weak.

O God, we pray for conformity to our Lord Jesus in word, in disposition and conduct. We pray for His compassion toward our fellow men, that the mind of Christ may be in us. We pray for a spirit of forbearing which shall lead us to consider those who are weak, and to deny ourselves for their sakes. We pray for consciences void of offense. In Christ's name. Amen.

Sunday, 23rd. 1 Corinthians ix. 1-22.

Ought the ministry to be paid? Ought the recompense of the ministry to be adequate to the needs of the pastor's family? In answering the question Paul begins by affirming his apostleship on the basis, not only of spiritual experience, but also that to him had been granted a vision of the risen Lord both near Damascus, in Jerusalem, and at Corinth itself. Further, his apostleship is demonstrated by the founding of such a church as that at Corinth. Paul and Barnabas were apostles, but unlike other apostles they had given themselves to their work without remuneration. This is no reflection on the other apostles. These ministered to the Jews who were in the habit of paying their pastors. The Greeks, on the other hand, had oftentimes been plundered by men professing to be religious guides,—Paul and Barnabas therefore resolved that their work should be above criticism.

Paul argues: 1. A soldier, a vinedresser, a shepherd, are given recompense. Those for whom they labor recognize their rights. 2. The Scriptures enjoin ministerial support. Even an ox is entitled to such sustenance as is ample to its needs. 3. Gratitude impels it. What greater benefit can be brought into a man's life than participation in the Gospel? There is no possible enrichment of life comparable with that of the message of the preacher. He is a benefactor, and gratitude should impel people, rich and poor, to generous gifts in return. 4. It is a right which is not diminished because a preacher does not assert his claims. 5. It has the authority of custom and history behind it.

The Apostle does not receive compensation, but that does not detract from his authority. He has been chosen and commanded by God to witness for Him. Whether paid or unpaid this is his responsibility, as it is also his privilege. He has ever acted on the principle of making himself one with those to whom he has been sent. But in doing so he has never forgotten Who sent him nor the treasure of which he was custodian.

We thank Thee, O God, for pastors, for teachers, for missionaries, for social workers who have given themselves gladly to the service of their fellows, even though men praise them not, and hunger is a constant guest. We pray for Thy blessing upon them. As they have loved their Lord more than houses or lands, grant them, we pray, the consciousness of Thy continued favor. Establish them in the earth, let their descendants inherit the reward of their Lord. Amen.

Monday, 24th. 1 Corinthians ix. 23-27.

The Apostle is a man with a single devotion. He aims at a mark, he pursues a quest, he guards a deposit, he executes a commission. One thing absorbs, one thing masters him. He is like a contestant at the Isthmian games who, whether he enters as a racer or as a boxer, has but one obsession, the winning of the contest. The figures employed are vivid, the application is emphatic. He strains every muscle, he strikes precisely and with all the force and skill at his command.

The Apostle frequently describes the Christian life in this way. Five times he avers that eternal life comes only through contest and victory. The Christian life is like a preparation for a contest, a race, a boxing match, a wrestling match, a crowning day, a resting time before the glory of the triumph. This is not the whole story, for the Christian life is one of grace, and eternal life is God's free gift. The Christian life is one in which the Spirit of God brings enabling power and illumination to the believer. But it is also a life to which a man must bend every energy.

The essentials of victory are: 1. Intensity; live as though there were but one prize. You cannot play at living. You must be absorbed in your quest. 2. Discipline; the athlete had to train for months. His eating and drinking, his habits, were controlled by his object. His one aim was to be fit. 3. Definiteness; as though the race were already on and the goal in sight. If you become distracted, wondering about the condition of the other contestants, you will lose. 4. Courage; to harden yourself to the endurance of hard blows as well as the infliction of blows on others. This was how Paul regarded the

experiences of his ministry, they were blows that came to harden and train him for the conflict of life, and the winning of its prize. He was as a slave in the hands of his master, there was nothing haphazard about his life.

Our Master, we would be good soldiers, those on whom Thou canst count. We yearn for courage to follow Thee whithersoever Thou leadest. We would be men and women of one aim, one purpose, the glorifying of Thy name. We fear for ourselves, but Thou canst endow us with strength. Where we are weak do Thou reveal Thy power. So shall Thy cause triumph, and all men acclaim Thee Lord. Amen.

Tuesday, 25th. 1 Corinthians x. 1-14.

We do well to scan the pages of history. Someone has described history as the book of Providence, and the phrase is true. Paul refers to the history of Israel, and emphasizes four aspects of Providence. All our fathers escaped from slavery by the miraculous intervention of God. All our fathers were included in the covenant made with Moses, all were fed with manna in the days when otherwise they would have perished, all were inheritors of the gracious secret which sustained and ennobled all who had eyes to see and ears to hear, namely, the coming of Christ. All Israel were delivered, all were sustained, all had the secret faith that impelled them to adventure and endure, all were led by an invisible One Who forever challenged them.

History is also the record of human tragedy. The greater part of Israel perished! The tragedy of the majority! The failure of those who allow their imaginations to be captured by the base! So highly favored, yet so ignominiously defeated. Bodies which were the temples of Deity were turned into charnel houses. Their failure was fourfold. Lust *enticed* them to *idolatry*. They remembered the pagan festivals of Egypt, the singing and dancing, eating and drinking, "the wild careless merriment," and so they had Aaron make them a golden calf, and they fell. Lust enticed them to *fornication*. Sensuality brought a fearful reckoning of woe to Israel, as it does to individuals and families to-day. Lust enticed them to *presumption*. They became daring and insolent toward Jehovah saying, He would not do good and He would not do evil. They tried deliberately how far they dare go. It was a dangerous experiment as they soon discovered. Lust enticed them to *despair*. They would not believe in God's presence unless He did things which they desired, and in their own way. The serpent stung them, and the despair they courted came upon them in all its horror.

Are we able to learn the lessons of history? This is the burden of Paul's appeal. There are no exemptions from the law of life. God is not eccentric; as He was He is, and always will be. We are not immune from temptation; we are frail as our fathers were. We must take our Christianity seriously. Temptation is a test of loyalty. Seize your opportunity. Do not imagine that God is indifferent. He knows your weakness and your peril. He will not suffer you to be in an impossible position. You can find a way of escape. You may preserve your manhood and win your heritage if you will. Play the man, master self, be intense, earnest, disciplined; and then remember the sufficiency of grace and coöperative agency of the Divine Spirit.

God of our fathers, be the God of their succeeding race. As Thou didst guide them, so grant to us the hearing of the Voice that says, "This is the way, walk ye in it." Restrain us from their follies, cleanse us from all defilement of flesh and spirit. Help us to perfect holiness in the fear of God. If the struggle to be clean seems to be unequal, come to our aid. Help us ever to be men in whom Thou art well pleased. For Christ's sake. Amen.

Wednesday, 26th. 1 Corinthians x. 15-22.

The Lord's Supper is a challenge to loyalty. To sit at the Lord's Table, to break bread and drink wine which have been consecrated as holy symbols, covenant pledges as between us and Himself, when our hearts are divided and we are secretly covenanting with demons, is an act so treacherous, so revolting, so insolent, that Paul cannot contemplate such a possibility. The Corinthians were men who prided themselves on their intelligence; they were shrewd men. Was not such a contingency intolerable?

The Lord's Supper is a communion. It recognizes an Object as present, and that Object is the living Christ. It is an association of persons, men and women whose *bona fides* are beyond question. The Christ Who is present was the first to take the Cup and bless it and give to others, and we respond with like sincerity as unto Him and one another. So with the breaking of the bread; He instituted the act, we reciprocated. In those days any Christian man was competent to offer the prayer of blessing and to commence the sacramental meal. Later the service became more orderly and dignified, but that which gives it value is that it is "a Communion on the basis of the Covenant established by the sacrifice of the Cross." The eating of the bread involves a union of the participants to an organism. The society is sustained from one source and has one impulse. In the light of this knowledge what is a Christian man to do in society where the majority of the people are having all manner of religio-social events, feasts, dances, concerts? Cannot he have the enjoyment without compromising

his loyalty? He knows that the idol worship with which these are associated has no reality: cannot he have his enjoyment with impunity?

No, says Paul, you cannot do such a thing. It would imply a mingling of our Lord with demons. It would be a traitorous act. The Lord could not tolerate the treason. Such an act would be most daring. It would be an insult offered in the open. Beware of a divided allegiance. A Christian can no more compromise on this question than a loyal husband or wife could compromise on the marriage vows. The very suggestion is loathsome. If I am Christ's man, I shall find my crown and glory in loyal devotion.

Our Master and our Lord, Whose body was broken on our behalf, Whose flesh is meat indeed and Whose blood is drink indeed, we thank Thee that Thou art our perpetual Sacrifice. Thou didst offer Thyself once for all, yet Thou art the Lamb slain from before the foundation of the world. Thou dost offer for us the blood of the everlasting covenant. Help us to give ourselves absolutely and forever to Thee and to our brethren. May our allegiance be whole hearted! May we ever do the things worthy of Thee. Amen.

Thursday, 27th. 1 Corinthians x. 23-xi. 1.

The subject which Paul has discussed in such detail cannot be dismissed without a further reference. The habits of a Christian man must be controlled by his altruism. Many things he does or refrains from doing for his own sake. Many things he does or avoids out of loyalty to Christ. Many habits are controlled by love for others. We who belong to the Church of Christ must ever be controlled by the interests of the cause. What helps my brother helps me.

This does not mean that we are to be finicky and fastidious, asking all manner of questions before we buy or sell, eat or drink. We must live in a larger world. When we go as guests we must not pry into the affairs of our host's kitchen. But if we have reason to believe that he who invites us as guests is a person of a questionable type we are wise not to accept his invitation. If when present we are given to eat or drink that which we are informed is questionable, and so by eating might have our consistency questioned by someone present we are wise in declining.

There are two rules which a good man should ever remember. 1. Do everything to God's glory. 2. Aim always at doing what will not cause a Christian brother to stumble. Let your Church stand for the highest and purest things in society. These were the guiding motives of Paul's life. He never forgot his Lord. Christ was ever in his view, Christ Who so loved the world as to give Himself for it. Let the Christians of Corinth model their lives on the same great principle.

Help us, O Lord, that whether we eat or drink, or whatsoever we do, we may do all things to the glory of God. May we avoid the very appearance of evil! May our consciences be as the noonday clear! May we be animated by the desire to win our fellows to the cause of Christ! Make us gracious and generous in disposition. For Jesus' sake. Amen.

Friday, 28th. 1 Corinthians xi. 2-16.

We must be careful how we handle such a passage as this. Because we live in another age where women have adopted customs very different from those inculcated by Paul, we must not ignore the significance of the apostolic word.

Paul confronts both men and women with the authority of Christ. There must be authority in every man's life, as there must be authority in society. When Christ was upon earth, He was in all things subordinate to the will of His Father. Man who would attain his highest, must recognize Christ as his Master. And just so, man holds a unique place and responsibility in society. His authority in the home is essential to its maintenance in dignity, security and honor. This does not imply woman's inferiority.

Next, the Apostle insists on men and women recognizing social sanctions. When men, even in the name of religion, usurp women's prerogatives, either in physical appearance or in dress, they are indelicate and unworthy, and so with women who imitate men. Certain things cannot be sanctioned without moral risks.

Again, there are certain marks of looseness and indelicacy among women. The fallen women, the "fast set" do certain things and dress themselves in certain ways which are considered "loud" and vulgar. Respectable women do not. Those who labor under strong, religious emotion must not so far forget themselves as to assume attitudes which might be construed as indelicate. Good women should be guided not merely by "social sentiment" but also by "personal instinct." We sometimes laugh at "Mrs. Grundy," but after all "Mrs. Grundy" is a woman who knows the world, and that the instincts of innocency are God's armor of defense for the protection of a woman's soul. Tradition sometimes makes mistakes, but it is a good thing for us to respect the moral atmosphere in which we have been reared as the children of God-fearing fathers and mothers.

We pray, our Father, that we may ever live as Thy sons and daughters. In our homes may we behave circumspectly, in society may we be examples of sober and noble living, in Thy Church may every word and gesture bring to the minds of men

the image of the Saviour! We ask it in His name. Amen.

Saturday, 29th. 1 Corinthians xi. 17-22.

There are certain failures in individual and organized Christianity concerning which judgment may be tempered, because those who offend were unthinking or uninformed. But there are other failures which the Apostle cannot overlook or excuse.

The first of these failures in the organized meetings of the Church was the spirit of contention. When men and women assemble in the name of Christ they are presumably meeting for fellowship, for spiritual culture, for report on the triumphs of His cause, for the formulation of plans for the spread of His Kingdom. If so, their gatherings should bring happiness and peace and spiritual uplift. They should be the better for them. As a matter of fact the church meetings at Corinth were unhappy, disturbing and injurious. Every such meeting brought disquiet. Now there may be differences of opinion among brethren without contention. Let us learn that contention and strife in the Church of Christ are without excuse and are sin.

The second failure among the Corinthians was the social. Paul regards it as without excuse. The early Church met frequently for a common meal. Each brought something to the table. All were supposed to sit together and to honor each other. As a matter of fact, a process of segregation was going on. Groups were formed either of partisans, or of those who had intellectual affinities, or of those who had wealth and social rank. Not only so, but these wealthier ones provided bounteously for themselves, while the poor had to share a meager diet. Such conduct was repugnant to Paul. Nothing could condone it. A church supper is not a hotel dinner, it is a family meal, a love feast. Such a feast as Corinth knew was, to Paul, vulgar. It was an insult to the Lord Who presided over the table. At home a rich man might enjoy his appetizing fare, in Church there are no rich and poor, but a society of brothers. The act was more than vulgar, in view of the fact that the common meal ended in the Lord's Supper. It showed the offender to be unworthy of the Saviour. Let us learn to restore the apostolic idea of the Church. It will work a revolution.

We pray, O Lord, that we may learn in honor to prefer one another. When we meet in Thy name may we display such dispositions as shall promote Thy glory! Help us so to behave that our influence shall always be on the side of brotherliness and peace. May we make Thy Church a home for humble souls! Forgive us if we have been thoughtless and have caused the poor and obscure to feel themselves slighted. For Christ's sake. Amen.

Sunday, 30th. 1 Corinthians xi. 23-34.

How many tragedies are due to forgetfulness! Peter speaks of those who, forgetting the cleansing, become nearsighted; and Paul speaks of the pitiful failures that arise from a forgetting of the Cross on which the Saviour died. The aim of the Lord's Supper is the retention of Christ crucified as an Object of thought, a definite act of remembrance on the part of each communicant, and a definite act calling to our brother's remembrance, the same dying of our Lord Jesus.

How vivid is the recollection of the apostolic band! While the betrayal was in process they are challenged by the demeanor of the Lord. With a traitor in the background the Saviour takes bread, gives thanks, breaks the loaf, emphasizing the fact that His body was created for the sake of others, tenanted for holy ministries, offered as a living Sacrifice to God; taking and blessing the Cup as the symbol of a new covenant. Every act becomes a rebuke to those who would approach the Sacrament with pride, vainglory or contentiousness. In view of the Master's act, who can escape self-scrutiny? How can He be other than displeased at the outrage of unlovely men gathering to remember Him? Let the Church regulate its habits so as to assemble in His Spirit, to reveal His disposition.

"My body broken for you," this is the compelling fact, the cup of covenant given by Christ's hand into the hands of His disciples, declaring that God has taken the initiative in the act of forgiveness and renovation. Let not familiarity obliterate the sense of Whose Death it is we call to remembrance. Let not the frequency of repetition lead us to lose our sense of an approaching event, when the Crucified One will come to His coronation. Test yourself by the realities to which you bear witness. Do you hold dear those for whom Christ died? Do you reverence all those who are living members of His Body? A holy act performed in an irreverent spirit brings condemnation. Therefore the communicants should carefully prepare themselves for such high service, and the whole engagement should be entered upon and conducted with a dignity and simplicity worthy of the high and holy One Whose name draws us together.

Dear Lord, we pray for the gift of Thy Spirit to illumine our judgment that so we may rightly appraise our conduct and our motives and know that we are worthy to meet with those who love Thee, and to engage in those acts which call Thee to remembrance. Help us ever to live in the light of the day of Thy appearing. Grant that in that day we may be among those whom Thou callest blessed. Amen.